The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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PARTING SHOT AT THE OLYMPICS

THE HOUR has struck when the nation must make up its mind about the Olympics of 1936. For ourselves, what we have said needs only to be said again. Yet out of the controversy a number of issues have been born which must be disposed of once and for all. With surprise and dismay we learn that General Sherrill has interpreted what was said concerning him in our managing editor's article of November 8 as a charge that he was actuated by anti-Catholic sentiment. There was, of course, no such intention. And it is well to add, no doubt, that persons of the highest authority vouch for the General's friendliness to the Catholic Church as manifested in public and private life.

While regretting that the General should have assumed that a stand against his position in the Olympics controversy meant a defamation of his character, we are not retreating an inch from the ground which we have occupied in this discussion of what the Nazi government hopes to achieve at the Berlin games: that is, to show with glamorous display how it is possible to ignore the solidarity which ought to exist between Christians everywhere, or between human beings who believe that ruthless brutality is not an ideal to which they can subscribe. We have said that the Berlin games constitute an anti-Christian festival, are in fact a part of the new ritual established over the will of the oppressed German people by Goebbels and Rosenberg. We have concluded that no Catholic can participate in such a festival without aiding and abetting the enemies of his faith, provided he be aware of what is actually happening. And we now add that the same argument can be made—has, as a matter of fact, been made—by a number of other groups, Jews and Protestants and believers in the rights of labor among them, whose most sacred convictions it is the destiny of National-Socialism to oppose.

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The question being what it is, we presume to say what we have to say not in any manner as official spokesmen for the Catholic body (which we cannot even remotely claim to be), but as citizens more than usually well acquainted with the facts and as men interested in the sovereignty of justice. Our knowledge of the facts is, we think, sufficiently well attested by the contributions made by the editors to the study of German history over a number of years. And our interest in justice may be buttressed, perhaps, by a quotation from one of many letters received. Mary Onahan Gallery writes:

"Congratulations to THE COMMONWEAL for its stand against Catholic athletes taking part in the Olympic games to be held in Germany. Only, if you will accept a suggestion, the emphasis should be placed first on the fact that, as Americans, athletes cannot take part in these games without stultifying themselves as citizens of the United States. When they happen to be Catholics their responsibility is more than doubled.

"My eldest son took part in the Olympic games in Antwerp some years ago and so I know a little about the routine observed. Olympics always open with what is called the Parade of Nations. The athletes grouped under their respective flags march out on the field and as they pass the reviewing stand they salute their host — in this case Hitler — and dip their flag in salute to the flag of the country whose guests they are.

"How can an American salute the Nazi flag? The Stars and Stripes stand for freedom, free speech, free press, above all freedom of conscience. The Nazi emblem stands for slavery, persecution, espionage and intolerance. It is the deification of paganism. Hitler has outraged not only Christianity. He has outraged humanity."

Mrs. Gallery's initial point is, of course, very true. But it is so difficult for the majority to estimate from afar the verities in the given German situation that is perhaps wise to emphasize that for believing Christians, as for Jews, the picture of Germany is most clearly visible. We are therefore asserting that if Mr. Brundage and his friends wish to high-jump and pole-vault in Germany, we shall not contest their doing so. But for every young Catholic, or Protestant, or Jew, or believer in the inviolable dignity of the human personality, the trip to Germany unwittingly made in 1936 is bound to mean regret and even torment in later years. For to have given aid and comfort to the enemy, however unconsciously, must remain forever a thorn in the side of a brave man.

Now it is very instructive to note that those Catholics who have given their support to abstention from the Olympics are precisely those who are closest to the sources of information about Germany. Of the Abbot Alcuin Deutsch, O.S.B., whose name courageously appears as spokesman for St. John's College, it can never be said—as it cannot be said of the author of these present lines—that he ever weakened in his loyalty to the tradition and achievement which form the greatness of the German people. The others are likewise in a position to know the facts. That several of the larger Catholic colleges and universities are not among the protestants is attributable to the difficulty involved in focusing the opinion of complex groups on any one problem in an age of problems. We know that there has been very considerable activity among clergy and alumni associations. And though the Central Verein has not officially drawn the conclusion arrived at here, the circumstance that in two public conventions it has condemned the Hitler régime is a sufficient commentary on the underlying evidence. Therefore we deplore not the motives which have actuated several members of the Olympic Committee, but their utterly pragmatic decision to railroad an important decision through by giving the impression (a) that the whole argument about Hitler is a "Jewish squabble" and (b) that the anti-Semitic instincts latent in some groups of the American public could be counted upon to ignore that "squabble."

The extreme gravity of the situation in which German Catholics now find themselves can be illustrated very simply. First, they are without the means to defend even the highest authorities of the Church from attack. Perhaps the most important single event of recent months is not the arrest of the Bishop of Meissen, or the rifling of the official archives of Berlin and Würzburg, or the attempt to assassinate the Cardinal Archbishop of Munich, but the refusal of permission to the Cardinal Primate to state his views in the press. A protest lodged by him against unwarranted conclusions drawn from the foreign exchange trials by the Nazi press meant dismissal for twenty-four Catholic editors, and a threat to turn the Nazi mob loose upon convents and monasteries.

Second, they are without international contacts. The decision of the Propaganda Office to prevent German editors from sharing in the exposition of journalistic activity throughout the world which is to be staged in Vatican City next year is so deep an incision into the relations existing between national groups and the Mother Church that little remains to be done excepting to ignore even what is left of the Concordat. Such news as trickles out now is either a report of openly acknowledged Nazi violence or a whispered record of indignities borne in the spirit of martyrdom.

Third, the laws which regulate their lives have been challenged. It is not only a question of law that has ceased to exist, of militarization enforced upon everyone, of eugenic and marriage legisla-

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tion which undermines the Christian view of life. The point is rather that the instruments upon which Christian teaching relies in order to conduct peacefully its work among men have been systematically destroyed. The Nazi aim, in so far as Catholics are concerned, is to abolish the school in which religion is the central theme; to batter down every organization, of young people or of adults, which has been designed to effect Christian solidarity; and to effect the dissipation of that confidence which normally exists between priests and people. The mere fact that Catholic youth organizations are barred from all sport activities is enough to indicate the nature of the Nazi method. For this reposes upon the principle that the best way to strangle an institution is to wind the rope around it gradually. Let no one be fooled! The Nazi aim is to suppress Catholicism in the same manner as it has these days destroyed the identity of the Protestant groups loyal to Christ.

All is, of course, by no means lost. But all will be lost if the world—or at least that part of the world which still reverences the Spirit—abandons the struggle to keep alive awareness of the difference between right and wrong. We here have no desire to judge the rulers of present-day Germany. Or to judge others who act in accordance with different spiritual principles than those to which we are pledged. But we have the perennial obligation to judge ourselves. And, doing so, we find no other conclusion possible excepting this: to oppose by every means in our possession the tragedy of American Catholic participation in the coming Olympic games!

Week by Week

MR. ROOSEVELT'S very effective Atlanta speech was interesting for many reasons, notably we think for its defense of social security as the ultimate purpose of government and for its assertion that a policy of spending is, within limits, wholly commendable. The fundamental positions upon which the New Deal rests could hardly have been stated more clearly. Just how the Roosevelt administration has spent money is another matter, and is a question of method rather than of principle. Just what the Roosevelt administration means by "social security" is likewise a matter of definition, and not of social objective. Accordingly, if the nation is to make real headway during the approaching campaign, it is imperative that the discussion be focussed upon essentials, and not permitted to drift toward wrangling over potato control or the weaknesses of relief administration. We think that relatively few thoughtful people will be found opposing "social security." Even in circles virulently opposed to the New Deal, little antipathy toward the idea of collective responsibility for the unemployed and the suffering is manifested. Deeply rooted, however, is the conviction that government spending is uncontrollable, inefficient and economically wrong. It is believed—and ardently believed—that numerous pump-priming experiments have led Mr. Roosevelt into a kind of impasse. On the other hand, his is an "economy of abundance" when viewed from the angle of inflationary monetary measures; on the other hand, it is an "economy of scarcity" when one judges it from the terrain of the farmer or from that occupied by the urban victim of the high cost of living. Unfortunately for the critics, opposition to the New Deal has not yet indicated how it would meet the needs of the hour. There is, for example, much popular opposition to the existing commodity price level. But could Mr. Roosevelt's opponent honestly dream of abrogating the production control upon which that price level rests? If so, the nation has still to be informed about it.

The Trend of Events

The Pressure on Europe

WHAT Europe is beginning to think about the revitalized League of Nations could hardly have been stated more frankly than by Jean Fabry, French Minister of War, speaking in Strassbourg. Security for one is the guarantee of security for all. The nations, having recognized a given title to sovereignty, must defend that if there is to remain any such thing as sovereignty. The point of view seems to us politically and ethically sound, though not all the claims of all existing sovereigns are justifiable. Certainly it is not right that so many German minorities should be living in bondage while almost every other minority has been ostentatiously set free. Nor is it a sane and healthy universe which constrains the hard-working and virile Italian people to do without even the modicum of opportunity to expand colonially once solemnly promised it in exchange for war-time aid. Europe, therefore, will never be saved merely by a League stand for the rights of its constituent powers. An honest effort must sometime be made to see the problems as a whole, as Briand, Stresemann, Bruening and others have wanted to see them. Otherwise the pressure of poverty, already so manifest, will increase to a point at which the traditional social defenses will everywhere be rendered insecure. The real story of the present struggle is being written not in Ethiopia but in Italy, where poverty is slowly eating away the substance of the state. It is doubtless true that Mussolini's truculent methods are in large part responsible for the specter of economic catastrophe which is now stalking through Rome. But

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something is responsible, too, for Mussolini—something that can be succinctly defined as the inadequacy of the social and political method which an era of rampant capitalistic liberalism bequeathed to Europe. If Europe has more grinding poverty to endure, it can look forward to more and worse Mussolinis. Or more and worse Hitlers. The chief concern of the world today is not war, or the reequipped soldier. It is economic security and social revolution.

NOW AND then a foreign visitor of genuine worth lands on our shores. One is Colonel Adelberto Tejeda, priest-hating governor of Vera Cruz, whose interview to the press is worth several volumes of commentary on present-day Mexico. According to the Colonel, the charges against the clergy south of the Rio Grande are two: all are in league with the capitalists, and all are opposed to the wonders of science. We therefore know at last what the trouble is about, and why Colonel Tejeda exiled every Roman collar save one in his province. Now it is obvious that between the exiled priests and the capitalists of the neighborhood there existed an extraordinary alliance. The all-powerful money men raised not a single peso for the defense of the clergy, and permitted them to scamper across the border with less than a sandwich. But so touching is the loyalty of the priests that, nothing daunted, they seek to return for more punishment. Singular capitalists surely, whose names figure nowhere in the lists of Mexico's wealthy men who, from General Calles down to Colonel Tejeda himself, have recently acquired plenty of what it takes to keep up with the Joneses. Finally one discovers the identity of the said capitalists in Mexico's churches — assessed at $5,000,000,000. All reared, we are told, by "exploited" peon labor! Imagine how poor Mexico would be if this immense treasure were destroyed, leaving only a few paltry natural resources and some land. And imagine how prosperous the peon would be if he had never toiled at building those churches. The clerical opposition to science is even more hair-raising. In one place, a preacher inveighed against smallpox injections on grounds rather interesting from the point of view of the scions of Mrs. Eddy. In another place, a pastor gathered his flock to pray for rain. Out with the obscurantists! Hurrah for science! And three big cheers for Colonel Tejada, whose achievements in physics and chemistry would have made Mendel, a poor monk, take a back seat! We seriously invite attention to the Colonel's exploits both as a capitalist and as a delver into the mysteries of nature. Nothing could do more to throw a little light on a vast problem—the problem of man in Mexico.

Mexico and Capitalism

THE DEFICIENCIES of our general public school system have often been canvassed in recent years—but not often more stimulatingly than by Dr. E. A. Cross in the current *Atlantic Monthly* under the title, "Painless Education." The article goes considerably beyond its title. It does not deal merely with the almost universal conviction on the part of pupils that learning should be acquired without unpleasant exertion. It also explores the factors which lie outside of the pupil: the teacher and the method of teaching. As to the first, it finds that a very large number of teachers choose their calling haphazardly or as a temporary expedient; that the average intelligence of the students registered in teachers' colleges "is not in the highest bracket, as you would wish and expect," and that the pressure, whether immediate or remote, of the taxpayer upon the taxpayer's educational institutions prevents any real winnowing process; finally, that as the ignorance and stupidity of the poor teacher do not often cost him his job, they are perpetuated in the ignorant and stupid and often morally unformed pupils he turns out, who of course provide their share of the teachers of the future. As to teaching method, it finds an excess of theory, experimentation, "progressive" fuss.

What's Wrong with the Schools

OF COURSE these are facts. These are the handicaps—of attitude, of personnel, of system—in popular American education; they are serious, and each calls for its indicated amendment, as Dr. Cross truly says, if popular American education is to cease producing its over-quota of the under-educated and the anti-social. But it occurs to us to suggest two addenda: both important, though the second is much more important than the first. The first may be considered a temperate defense of democracy's methods of choosing its teachers. If, as Dr. Cross estimates from the results, three-fifths of these teachers are "pretty good" and one-fifth are actually "superior," the case, though leaving much to be worked for, is by no means hopeless. Perhaps a sane pedagogical tradition might suffice to improve the majority. Our second addendum we will also put briefly. When Dr. Cross speaks of "the ever-mounting record of crime chargeable to young men and women 'educated' in the public schools of the country," and asks for "real teachers" whose pedagogy embraces not only high academic proficiency but the ability to instill "a compelling wish for order, respect for law, respect for truth, disapproval of lying, cheating, stealing, greed and all unsocial actions," his remedy is strangely incomplete. The root of morality is not, and never has been, in pedagogy. That is the truth which is slowly working to the surface in modern education.

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NATIONAL SOVEREIGNTY

By PIERRE CRABITÈS

Judge Crabitès, a student at first hand of conditions in a crucial place of the world's history today, recites here with effective compression the facts behind "the salient truth that France and England, as well as Italy, have since 1923, when Abyssinia's sovereignty could no longer be open to cavil, seen fit, for their own ends, utterly to disregard what sovereignty really means." The peace settlement, whereby France and England would join Italy in taking slices of Abyssinia, is thus illuminated in its tragi-farcical aspects.—The Editors.

I HAVE run into quite a number of Abyssinian nobles and aristocrats during my twenty odd years residence in Egypt. The Abyssinian Church owes spiritual allegiance to the native Egyptian Christian or Coptic hierarchy. The house now occupied in Cairo by the family of Cornelius van H. Engert, who was recently transferred to Addis Ababa as the American representative in that capital, was, until Mr. Engert took it over, maintained for several years by the Egyptian government to house those scions of the best blood of Abyssinia on the occasion of their recurring visits to Egypt.

They made a most unfavorable impression upon me. It was not because their skin was black enough to make it impossible for them to vote at a white Democratic primary in the South. Born and reared in New Orleans, I have an abiding liking for the colored race, and applaud it for the strides it is making. These men gained my antipathy because I knew their history. I had read in the archives of the American Legation official proof of their heartless cruelty to Americans whom they had captured in war and in foraging expeditions. I saw in them the best elements of a people to whom torture is second nature, who live largely upon practically raw meat, and who nearly all of them have their own pet tape-worm.

But because I admire Italians for their contributions to art and science, for their proud position in the vanguard of culture, and for their many noble qualities of heart and mind, and because I feel a sense of repulsion whenever I see an Abyssinian noble, I cannot close my eyes to the fact that in the conflict now waging between Rome and Addis Ababa there is something so fundamental involved that all other considerations pale into insignificance. I refer to the principle of national sovereignty.

I know that as brilliant a writer as Admiral Mahan has proclaimed that it is heresy to hold that backward peoples have a right to arrest the march of progress by holding on to wide expanses of territory and closing them to the vanguard of civilization. His theory can be sustained by cogent reasoning and illustrated by pertinent examples. But however well founded his doctrine may be, it is not applicable to the present crisis because the League of Nations, largely at the instigation of Italy, not only admitted Abyssinia to membership in that body as recently as September 28, 1923, but because when it did so it solemnly declared that:

"Abyssinia's sovereignty was recognized";

"the country possesses a stable government and well defined frontiers";

"the Empire of Abyssinia, following the example of other sovereign states which have given special undertakings on the occasion of their admission to the League of Nations, makes the following declaration:

" 'Abyssinia declares herself ready now and hereafter to furnish the Council with any information which it may require (*omissis*) in regard to the fulfilment of its obligations.' "

Italy was one of Abyssinia's two spiritual godparents when she stood at the baptismal fount of the League of Nations. Great Britain, Switzerland and Australia opposed her entry into the citadel of sovereignty. Italy carried the day and thus made herself doubly bound to champion the cause of Abyssinian sovereignty.

Previous to this formal recognition of Abyssinia's fellowship in the community of states, Italy and England had in 1891 and 1894 signed three agreements defining their respective spheres of influence in Abyssinia. Almost the whole of that country was recognized as forming part of the Italian zones. These accords, which preceded the entry of Abyssinia into the League, were not consonant with the principle of sovereignty which was proclaimed when Abyssinia's status as a sovereign state was formally announced in 1923.

The Tripartite agreement made by Great Britain, France and Italy in 1906, in which these three states formally bound themselves to non-intervention in Abyssinia's internal affairs, again struck at the principle of sovereignty. But this three-cornered pact antedates Abyssinia's admission to the League, which, it may be well to repeat, goes back to 1923.

When the Great War was raging, and Italy was doubtful whether she would remain neutral, support the Central Powers, or throw in her lot with the Allies, a Treaty was entered into by her with France and England. It is known as the

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Secret Pact of London, and contains an Article XIII which reads as follows:

"In the event of France and Great Britain increasing their colonial territories in Africa at the expense of Germany, these two powers agree in principle that Italy may claim some equitable compensation, particularly as regards the settlement in her favor of the question of the frontiers of the Italian colonies of Eritrea, Somaliland and Libya."

This means, I fear, that it was understood that France and England would not object if Abyssinian territory was appropriated by Italy to round out her frontiers of Eritrea or Italian Somaliland. This agreement seemed to make light of Abyssinian frontier, but it was entered into before Abyssinia became a member of the League.

In 1924, and here I cite a date after 1923, the British Labour government made proposals to Abyssinia concerning Lake Tsana, but without positive results. The succeeding Conservative government, when in negotiations with the Italian government, returned to the Abyssinian question, and referring back to an Italian proposal made in November, 1919—before Abyssinia's sovereignty had been proclaimed by the League and thus by England and Italy—decided that this November, 1919, proposal was not in contradiction with the Tripartite Agreement of 1906. Nothing was said, however, about the new element born of the recognition of Abyssinia's sovereignty in 1923.

These negotiations between Italy and England launched, I repeat, in 1924, resulted in an agreement embodied in an exchange of notes dated respectively December 14 and 20, 1925. The semi-official booklet issued by the Oxford Press under the auspices of the Royal Institute of International Affairs, London, sets forth:

"By the first of these the British government undertook, in return for Italian support in obtaining from Abyssinia a concession to build a barrage on Lake Tsana, and a motor road from the Sudan to the Lake (*omissis*), to recognize an exclusive Italian economic influence in the west of Abyssinia and in the whole territory to be assessed by the above-mentioned railway (a line from Eritrea to Somaliland to the west of Addis Ababa). They would further promise to support with the Abyssinian government all Italian requests for economic concession in the above zones."

It would be useless to quote any further texts. Suffice it to say, when M. Laval and Signor Mussolini met at Rome in January, 1935, and ironed out the various friction points that separated France from Italy so that they could get together and oppose Herr Hitler, a free hand appears to have been given the Duce to treat Haile Selassie as a vassal, even if the two Latin sisters had acted as Abyssinia's sponsors when that state was recognized as free, sovereign and independent by admission to the League in 1923.

All the facts which have been compressed into these lines bring out the salient truth that France and England, as well as Italy, have since 1923, when Abyssinia's sovereignty could no longer be open to cavil, seen fit, for their own ends, utterly to disregard what sovereignty really means.

Previous to 1923, the point of view for which Admiral Mahan has so ably contended and which is a defendable proposition, could have been advanced to justify what was then done by France and England and Italy. But once Abyssinia was solemnly admitted into the League of Nations, was accepted by fifty odd states in solemn conclave as a sovereign entity in the full acceptation of the term, then the Admiral Mahan argument can no longer be invoked to justify the spoliation of Abyssinia.

The point which I am endeavoring to drive home is that as long as Abyssinia complies with the obligations which she assumed on September 28, 1923, when she became a member of the League of Nations, no power in the world could validly challenge her sovereignty and her right to enjoy the privileges appertaining to that sovereignty. The agreements made between Italy, England and France after that date, in regard to their respective zones of influence in Abyssinia, strike at the fundamental principle of sovereignty. They propound a principle which deifies force, which makes a mockery of solemn covenants, and which penalizes a state because it is small.

Today it is Abyssinia that is on the spot. Tomorrow it may be Switzerland; and the day after Norway. The principle of sovereignty has been assailed in its Holy of Holies; the state which was led into the tabernacle by France and Italy in 1923 is now assailed by one of its main sponsors, but the principle of sovereignty, which has been laughed out of court, has also been attacked by France and England. In other words, Rome's brutal aggression is but an aggravated expression of the same form of fundamental aggression as that committed by London and Paris when they failed to see that Abyssinia is now a sovereign state whose sovereignty may not validly be parcelled out into zones of influence.

In Time of Woodsmoke

Make no mistake, this smoke that falters
In the grey rain beating down,
Rises from no less hallowed altars
Than once graced an older town.

This bitter-sweet smell in the rain—
Name it for incense from the pyre:
Here was the lovely summer slain,
Her body given to the fire.

DAVID MORTON.

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ORGANIZED SOCIAL JUSTICE

By JOHN A. RYAN

THIS is the title of a pamphlet which has just been issued by the Department of Social Action of the National Catholic Welfare Conference. A more informative and comprehensive title would run about as follows: "The Way Our Industrial System Should Be Reorganized in Order to Make Social Justice Readily Attainable." This is what the pamphlet is all about, but it is obviously unsuitable for a title.

The subheadings forming the divisions of the general subject are as follows: Social Injustice; Social Justice; Necessity of Intervention by Government; Limitations upon Intervention by Government; Unionism; Organization by Occupational Groups; Obstacles; Economic Reform and Moral Reform; Conclusion.

The section on social injustice presents a summary statement of the failure of competition. It points out that over large areas of industry competition has been displaced by economic dictatorship. It describes briefly the principal evil effects of both the failure of competition and the success of dictatorship. These are the grossly unequal distribution of income among the families of the nation and the profoundly harmful lack of balance between spending and saving, between the volume of wage payments, and the volume of profits, interest and dividends. Owing to this maladjustment, our industrial plant was able to operate at only 80 percent of capacity in the boom years of the last decade.

The general aim of social justice is described as the greatest obtainable amount of goods for each and all. Its particular requisites or demands are summarized in terms of wages, hours, livelihood, security, prices, reduction of interest rates and promotion of the common good for all classes.

Intervention by government is declared to be a fundamental necessity despite the recently evinced desire of many powerful industrialists to go back to the régime of unlimited competition. Government has more than police functions. It has the positive duty of promoting the general welfare and well-being of all classes through general laws and likewise through particular enactments concerning wages, social legislation and ownership. The pamphlet points out that the most important part of this task of legislation will have to be performed by the federal government since national industries cannot adequately be regulated by the individual states. The just regulation of industry by public authority, which Pius XI called for, means in our country regulation by the federal government. Adequate federal legislation seems to be impossible without a constitutional amendment conferring that power upon Congress. Nevertheless, the states and cities should exercise full authority over matters which are local and even over national industries within their borders in so far as they desire to set up higher standards than those maintained by the national government.

Limitations upon intervention by government are necessary because legislation cannot cure all our economic ills nor achieve a full measure of social justice. Social insurance, the AAA regulations, cheap credit for farmers, together with regulation of output, prices, wages and hours, collective bargaining, regulation of securities and of holding companies, high taxes on incomes and inheritances, regulation of banking and credit, are all good up to a certain point, but they are not sufficiently fundamental. They can easily be urged so far as to bring about either a Fascist or a collectivist state.

Unionism is necessary for the welfare of labor and is a fundamental right. It includes, of course, the opportunity of genuine collective bargaining. By itself, however, it involves a greater or less amount of continuous class conflict.

Organization by occupational groups is necessary to complete and to correct the deficiencies of both government regulation and labor unionism. This form of industrial reorganization is neither individualism nor collectivism. It has been outlined with sufficient comprehensiveness in that section of "Quadragesimo Anno" where the Holy Father discusses specifically the reconstruction of the social order. The structure and functions of the occupational group system are briefly described in the pamphlet with particular reference to American conditions. It is pointed out that this system both resembles and differs from the medieval guild, that it may be better understood by comparing it with the NRA, although the latter fell short of the standards of justice and efficiency set forth in the Pope's proposals. The occupational group system could and should extend economic self-government to the farmers, include a council of all the organized industries and professions, effect a wide diffusion of private ownership and provide an economic order which would exemplify self-government in industry and cooperation for the common good between industry and government.

The obstacles to industrial recovery and the establishment of a right economic order are put under four heads. The first is inadequate organi-

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zation of some of the most important social classes. The second is the opposition of almost all business men, and a great many others who are neither laborers nor farmers, to the fundamental changes that are necessary. The long-established superstition that one ought to obtain at least 6 percent on one's investments prevents men from getting a realistic understanding of economic processes and economic remedies. The necessity of a better distribution of the industrial product in order to keep our industries going has not yet been grasped by the majority of business men and what is known as the "general public." The third obstacle is the popular hesitation to amend the Constitution in order that we may get national regulation of our national industries. The fourth and greatest obstacle to the attainment of social justice is the inability of men to perceive their industrial obligations and their unwillingness to fulfil these obligations.

Economic reform and moral reform are set forth not as opposites but as mutually complementary methods of achieving social justice. Both are necessary. Neither is sufficient of itself. This is evidently the position taken by Pope Pius XI. Catholics who belittle economic reform measures and place all their reliance in a change of human hearts are shutting their eyes to the lessons of experience and the realities of life. Those persons who overlook or reject the importance of moral reforms are equally blind.

The conclusion stresses two points: First, Catholics who are discouraged over the difficulties of establishing an occupational group system ought to reflect that it is the only practical alternative to Fascism or Communism, even in our beloved country; hence they ought to realize that inaction is apostasy from Catholic social principles and treason against America. Second, the economic order advocated in the pamphlet would exemplify fundamental democracy, safeguard the dignity of the individual and, as against the degradation of human personality in the maxims of capitalism and in the philosophy of Communism, it would give effective recognition to the significance of the human person as a child of God and a brother of Christ.

Immediately following the text are more than 130 names of prominent Catholic social students who have expressed their approval of the pamphlet and its contents. After these come five pages of notes to the text comprising for the most part extracts from the encyclical, "Quadragesimo Anno." In these will be found ample authority for every major proposition in the argument. Finally there is an N.C.W.C. Study Club Outline comprising four pages. The four parts of the publication form a total of thirty-two pages.

The pamphlet endeavors to present a systematic and comprehensive statement of Catholic teaching on social justice and economic reconstruction. It not only sets forth the principles but applies them in concrete terms to our American industrial system. It gives a specific answer to the question: what changes are necessary to bring our economic order and economic institutions into harmony with the authoritative teaching of the Church?

RADIO AND VAUDEVILLE CULTURE

By A. M. SULLIVAN

DANIEL FROHMAN'S statement that "radio is an instrument of the gods that is sometimes the work of the devil" might be an appropriate text for this analysis of radio's responsibility to American culture.

It is less than fifteen years since the studio of WJZ was a shack at the Westinghouse factory in Newark, and there Graham McNamee and Milton Cross made their first timid attack on the carbon "mike." Radio, being a novelty, appealed to the newspapers as a circulation builder, and during the headphone era, set-building became the sport of amateurs. The public was hardly critical of the programs, and were usually satisfied to identify the station call letters. One listened impatiently through the banjo solo, and then thrilled to hear, "This is station KOMO, Omaha. Drop us a card if you hear this announcement." And we gladly obliged.

Then one stormy night in January, 1924, the Shenandoah broke from its moorings at Lakehurst. The German engineer, Anton Heinen, pushed the nose of the airship into the gale and his radio called for compass bearings. Suddenly the throb of the motors was heard over Newark, and station WOR suspended its programs to direct the aeronauts. Sitting with headphones on my ears, the writer was one of thousands who thrilled as the announcers helped to save the big ship from blowing out to sea. Thus the lusty infant of communication won its spurs in dramatic fashion.

From then on radio broadcasting entered the news agency field, and his big brother, the press, began to fear him. It was the battle of the senses —eye against ear. The press had reason to fear radio, for the people of America got their first lesson in back-stage politics at the Madison Square Donnybrook in 1924, in which Al Smith and

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McAdoo fought to a bitter stalemate. Radio had learned to dramatize what the newspapers couldn't. By the time Al Smith had mustered enough votes to take the nomination at Houston, broadcasting was a big business, and it was transferred from the engineer to the vaudevillian.

For the past seven years radio broadcasting has been operated on the vaudeville formula, and even the ex-booking agents of 10-20-30 cent circuits recognize that the pattern is getting threadbare. In their frantic endeavor to get the ear of the average listener they have shot below their mark and are beginning to suspect that perhaps there is no such person as the average listener. They have witnessed the upset of many theories about this elusive creature with the fourteen year old mentality, and find that he likes highbrow music, editorial chats on economics and politics, and even listens to poetry by the Pulitzer winners. Now the master minds of radio broadcasting would like to mend their ways, and they are making strenuous efforts to reflect a conscience sensitive to good taste and culture.

But radio got off to a peculiar start. Commercial sponsorship which financed its tremendous expansion, also hobbled the program director. The ideal way to present educational features which are conceived with some degree of talent for entertainment should be on a selective "pay as you use" system, as we pay for our gas and electricity. The idea is not new, but it calls for the use of electric impulses sent over the power lines of the nation, rather than the invisible Hertzian waves of the air. Experimental efforts have been made on this plan in Cleveland by the North American subsidiary "Wired Radio," and some day soon electric light customers may be able to purchase entertainment in their homes without the distasteful commercial blurb. Meanwhile, the advertiser's money provides our radio programs.

According to the U. S. Communications Act of 1934, the radio station is permitted to sell time by virtue of willingness to serve "public conveniences, interest, or necessity." There has been an opinion current that stations are required to devote a portion of their time on the air to non-commercial features for the common weal, but there is nothing in the act to support such a belief.

The prime commercial hours are 6 to 11 p. m., and on the large networks many contractual commitments are made several years ahead to obtain the premium periods. Electrically transcribed commercial programs are sold to small independent stations all over the country. Thus, we observe an illogical control of "prime time" by advertisers.

Perhaps you have heard of the "sustaining" program. It is an unsponsored program and is usually unsustained by any funds from the revenue of the broadcaster. It is in the difficult category of the "sustaining program" that the modern educator hopes to reach an appreciative audience. The quality of his program is largely a gamble, depending upon the intelligence of the director, and the skill and vision of the cultured person who is attempting to appeal to the esthetic tastes of the American public. It is difficult for the "vaudeville" trained director to forget that he is dealing with an "autocrat" at the dinner table, or even in the living room, and not a typical show audience. Much of his so-called educational features is the flotsam of amateurs attracted by the novelty of the microphone and accepted as program fillers because it costs him nothing.

The short history of broadcasting is one of opportunism. There has been no determined effort within the industry to conceive a schedule of cultural interests, in which the educator may borrow the simple talents of the showman. The National Broadcasting Company has created an educational department, which is well staffed. Columbia has the School of the Air, which makes a definite bid for school support and interest. But all these departments receive are the trimmings of the clock, and a cancellation or last minute shift threatens any scheduled program at the slightest hint of a commercial coming into the spot. Smaller stations, with few exceptions, make no serious attempt to conceive a balanced schedule of cultural programs. The open time, not contracted for, is scattered as favors, with the program director attempting to fill the empty quarter hours with all of the discretion, or lack of it, that he possesses. Among the exceptions has been such little stations as WEVD in New York which has consistently attempted to offer a palatable fare of educational programs. WOR has been considerate to the book lovers in the quality of its literary interviews, and permits the producer a fair latitude in his program technique. Scattered among the 650 stations in the United States are 30 weak-lunged independents which are non-commercial voices of creed, cult and school, but they are too weak or too remote for any appreciable influence. It takes a sleuth of the dial to find them and perfect reception to hear them.

While there has been no comprehensive plan within the industry to present a schedule of evening programs that are immune to commercial attack, several outside groups have attempted to help radio broadcasting to mend its manners. Levering Tyson's National Advisory Council on "Radio in Education," with some help from the Carnegie Foundation, has been fighting for more time from the major networks, and has presented a worth-while series of educational programs dealing with civics, health, and related topics. Recently we have seen Philco present the Radio Institute of the Audible Arts with Pitts Sanborn as the director. Philco manufactures radio sets, and must sell them to people who find comfort

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and entertainment in broadcasting. Its concern about the promotion and recommendation of good programs, sponsored or unsponsored, comes from a motive that is at once healthy and selfish. The Radio Institute of the Audible Arts, which might be more effectively titled the "League for Better Radio Programs," helps the audience to be selective in choosing its audible fodder, though it labors under the handicap of being a lawyer for the defense. Various women's clubs—such as the articulate group of ladies in Scarsdale, New York —have sniped at the children's programs until the thrillers at the dinner hour have been tempered with common sense.

But cultured minorities have exhibited the usual grumbling and disunited front in their critical attack on broadcasting. This was reflected in the hearing at Washington last October when they were put to rout and scorn by the solid and fluent delegates of the opposition. The educators and clerics were called "special pleaders" and "publicity seekers," and their confusion was a sign of guilt. The educators offered no comprehensive plan, and the word "cultural" was constantly confused with "educational." Radio is not, and should not be, a schoolroom, but it has tremendous potentials for the spread of good taste and those delectables of the spirit which cannot be given circulation by the nervous advertiser who watches the clock consume his dollars at the rate of $1,000 a minute on a national hook-up.

While Ford, General Motors and Packard have given us good musical programs, national advertisers are not usually encouraged by their agency advisors to feature arty programs. Only certain advertisers can use radio successfully. Their article or service must have a mass sales appeal, and they are afraid to trim down their potential audience with anything classified as highbrow. The typical advertiser of mass appeal merchandise will audition many programs but eventually chooses a sentimental serial, a popular comedian, or a colossal vaudeville show crammed with tid-bits of opera or musical comedy.

Since the national advertiser is not going to aid the cultural growth of radio, the broadcasters must exhibit a more intelligent attitude toward the "sustaining" features which are presumed to be cultural in character. At the present time the educational program is footballed all over the time schedule, and is always timidly perched on the threat of cancellation. The fault lies directly at the broadcaster's door. He is a tenant of the air, not a proprietor, and the Federal Communications Commission can teach him to behave when he is invited into the parlor. Not that every cultured family doesn't enjoy the radio clowns and wits, or might not prefer Gracie Allen, at times, to Edna St. Vincent Millay, but if Professor Stardust is available for a *bona fide* series of lectures on modern astronomy, they believe he is entitled to an evening spot without a sponsor, at least equal to Madame Crystal, the astrologer, who deludes the gullible with an advertiser's aid.

It would seem to the writer that the Federal Communications Commission might set up a workable plan within the scope of the present empowering legislation. He would suggest in broad outline the following procedure:

(1) Since the broadcaster is only a lessee of an air band, the FCC reserves at least two hours a day—one in the daytime, one in the evening—for educational purposes.

(2) The commission would create a subsidiary bureau of men and women experienced in the educational and cultural potentialities of radio. They would conceive, direct and produce programs without any station interference. They would be well-paid.

(3) A portion of the gross revenue of each station would be taxed for the support of these hours. A simple method would be to charge one-tenth of the current commercial advertising rate for the time. Thus WJZ would pay about $150 a day, while WHN would pay less than $25. Assuming that 500 commercial stations paid $20 a day for 300 days of the year, a fund of $3,000,000 annually would be available for good sustaining programs.

(4) The subsidiary bureau could recruit the best talent of the educational program builders in radio today, give them a freer hand, pay them better and remove the omnipresent threat of cancellation and change which ruins their morale and destroys their effectiveness.

(5) Free of commercial taint, and uncertainty, the bureau could invite the cooperation of schools and colleges everywhere. Schedules could be published, and distributed through educational systems of each zone.

(6) The bureau could maintain its own Electrical Transcription Department for the preservation of the programs of permanent value, and distribute recordings to smaller and remote stations where the expense of live programs are not warranted. The electrical transcription of today approaches perfection in the fidelity of recording. The Moser Record can be produced for $50, with additional pressings at $1.50 each, or less.

Broadcasting is too young to have a tradition. Improvements can be made rapidly, if not painlessly. Basically, radio is as important an agency of communication as the printing press, and if the present vaudeville-trained manager doesn't understand the power of the steed he is riding, the day is not distant when he will be tossed off and a rider with a new technique will assume the reins—perhaps a man with a vision of an armchair instead of circus, stage or classroom.

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LEND ME YOUR EARS

By GERTRUDE M. A. WALSH

WHEN an author can consider this sentence, "her youth went deaf and died," strong enough to condemn a character of his book—since he knows that to the majority, the words "deaf" and "despair" are synonymous—then it is time for the deafened to take up the torch of enlightenment concerning their affliction, and pass it on to their more fortunate brethren.

Are the deaf queer and unsociable? They appear to be so, but these tendencies, due to the mental complex which comes from not being able to hear, proceed to the vanishing point when one knows and understands the deaf and their handicap. This understanding also will help them travel through life with greater peace and confidence.

To digress a little, by way of an explanation, there are two main classes of deaf people whose handicap varies in degrees. There are the congenital deaf, who were born with total or partial loss of hearing, and the adventitious deaf who started life with normal hearing that became impaired by sickness or an injury to the ears. These are spoken of as the deafened. The congenital deaf when totally so are dumb too, because they have never heard speech. If possible, they must learn to speak by seeing and feeling sound formations, speech forms, and speech combinations, transferred to their minds by hearing devices. If they can't get voice sounds they have the sign language to fall back upon as a means of communication. Many become such masters of this silent tongue that they use it with warmth, grace and expressiveness. The Abbé Charles Michel de l'Epée, a prelate of the eighteenth century, encouraged the deaf to use the sign language and is therefore called the father of this system, although another Frenchman, Bonet, who lived a hundred years before the Abbé, had also made use of the manual alphabet. Today, owing to new ideas in speech and lip-reading, the sign language is not encouraged, even for those who are mute. The adventitious deaf, who have speech as a rule, can with the aid of ear-phones and lip-reading take their place in normal society. Needless to say, as a teacher of lip-reading and as a friend of the deafened, I do encourage the use of ear-phones if they prove beneficial, especially in business, where men, impatient of delay and worshipers of efficiency, shun the man who has to be told anything twice.

Lip-reading has quite a past. In the seventh century, Venerable Bede chronicles Saint John of Benerley's method of teaching lip-reading to the deaf, and this method was so practical that a Spanish monk made use of it nine centuries later. Today the English consider Saint John the patron saint of the deaf and deafened. From the seventh century not much is recorded of lip-reading until the seventeenth century when another Englishman, named Bulwer, speaking of lip-reading, called it "that subtile art which may inable one with an observant Eie, to heare what anyone speaks by the moving of the lips." A century later, Heinicke, a German educator, used the oral method for the deaf so successfully that he is called the father of it in Germany.

Today in our own country, the methods used are a combination, with improvements and adjustments, of these pioneer methods. The best known and most widely used are the Nitchie, the Jena, and the Müller-Walle methods. Thousands are interested in lip-reading. In fact, it is no exaggeration to say that to many the study of lip-reading is a hobby. It is fascinating because it requires mental gymnastics like a cross-word puzzle; but it is not merely a fad; it is an art, and is just as enduring as any other art.

The study of lip-reading is subtle and, because of this, it is difficult to explain how to acquire it. Mind gymnastics constitute four-fifths of good lip-reading and the study of movements of sound, the remainder. Why? Because some sounds cannot be seen, and the mind must be alert, attentive, synthetical — able to catch the thought from a single word heard in a sentence and, aided by the nature or subject of the conversation and the facial expression of the speaker, to build up in the mind the thought images. It is true these thought images often fly off at a tangent to the intended thought images of the speaker, but, as a rule, there is something uncanny in the way a good lip-reader can weave his mind into the trend of a conversation.

According to any psychology, right mental attitudes are more important than education or knowledge, in the life of any individual. Suspicion, lack of confidence or too much self-confidence, morbidness, emotional instability, supersensitiveness and an inferiority complex are not right mental habits. Yet these traits are often peculiar to the deafened, giving them a distinct and unapproachable personality. Here is a vivid description of this attitude:

> Many changes in character are noticeable in progressive deafness. As the onset is gradual, usually there is no concern. Neither the parents nor the doctors appreciate the seriousness of the situation. Usually the parents think the child is inattentive and

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the teacher suspects stupidity, while his comrades believe he is queer or self-centered. Many times this deafness may proceed to nearly 30 percent loss without anyone's understanding what the difficulty is. The boy himself will not realize his own deafness at first, but finally the realization that something is wrong forces itself on him. Then he will try to deceive others. By the time the child has passed into adolescence, his deafness is known to all. However, he tries to carry out the same cover-up policy by endeavoring to minimize the severity of his handicap. No normal person wishes to attract attention to any infirmity, therefore he may try to show how well he can hear by sitting far back instead of in the front. Rather than ask "What?" he will guess at what is said. At this point, the characteristic inferiority complex of the hard of hearing creeps in. Finding himself not so able and efficient as his associates, the boy usually turns to something to make himself noticed. He may steal, swear or fight—anything to secure the center of the stage. This is healing balm for the boy who has spent his time on the side-lines. Thus the chronic bad boy, the fire bug, or the bully may be here in the making.

But supposing the hearing impairment is not considerable until the early twenties or thirties, what are the mental reactions as deafness stalks near? Here resistance and rebellion are more apparent. Bitterness and discouragement are bound to come, unless the deafened person seeks to become adjusted to his condition and to be rehabilitated by a special work that requires less of the hearing sense. And if he does strike the right road, he must ever watch his attitudes, at work and elsewhere, and guard against the return of the characteristic mental twists of the deafened. There are many, however, who haven't the courage to surmount the difficulties that beset their class and shut themselves tighter and tighter within the narrow circle of their own mind.

To overcome the urge for isolation there is no better way than have the hard of hearing join a lip-reading class. In fact, it is safe to say that every deafened person should learn lip-reading and more lip-reading, and if he doesn't understand every word that is said he shouldn't worry, for much of ordinary conversation is just idle speech, anyway. Lip-reading in childhood means not only pre-vocational training, it means high school and college preparation as well, and since partial deafness, no matter how slight, inevitably becomes a factor in the economic life of the individual, it is well to train the child to meet this problem early in life.

Having agreed that lip-reading is one solution to the problems of the deaf, classes for it should be formed wherever there is a school, and teachers with the proper background of culture, sympathy and understanding should be selected; for it must be kept in mind that the ordinary students of general psychology are not fully qualified to deal with the problems of the deafened. They lack the intimate empiric knowledge of the deaf, which can be gained only by teaching them, living with them and, most important of all, by being deaf themselves. And the student of lip-reading must ever keep this in mind: that he is pursuing an art that fits into no scientific mold; an art that requires alertness, concentration, imagination and intelligence and, combined with these mental gymnastics, the will to learn and a whole-hearted sense of humor. Maybe in the future, when Basic English with its 850 words is accepted and standardized, lip-reading will be acquired in a scientific way.

Another handicap the deafened must face is the lack of understanding that they receive from those with normal hearing. The best way to remove this prejudice would be to have normal hearing people learn lip-reading. Because in this way they would realize how smart the deafened must be to acquire this difficult art; how less deserving they are of the ridicule they often receive. We never laugh at a blind person. Why make this distinction between the two handicaps? The only answer seems to be, blindness excites pity because of the apparent helplessness of its victim. Deafness is not apparent, and is frequently interpreted as stupidity and absent-mindedness. Both these traits are ludicrous, but they are not found in the make-up of a normal deafened person.

The success of lip-reading depends greatly on a proper light. As a rule, rooms are poorly lighted, the degree varying from semi-darkness to a terrific glare. Neither of these conditions is conducive to good lip-reading or good eyesight. About the only remnant of medieval times preserved in the modern world is our present lighting system, and it is one of its few evils that should have been discarded. However, with the new "sight meter" for measuring light, there are signs of improvement on the way.

So, gentle readers, you may have your ears again, but before you turn your thoughts elsewhere place this picture among your own mental collection. In the foreground is a high white wall, enclosing two tall church spires that point their tapering figures upwards to the evening sky, rosy with the setting sun. It is a picture of hope, peace and quiet. No sound of voice need tell you, who have read these thoughts, how symbolical this picture is to the deafened, who, having gained peace through rehabilitation, receive their messages direct from the living lips.

Early Milkman

Milk is but symbol for the vaster plight
Of him who is responsible to Night,
Who picks his way between the dark's soft boulders
Carrying Dawn's great cloud upon his shoulders.

Louise Townsend Nicholl.

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THE TRUTH ABOUT AUSTRIA

By MADELEINE LETTERMAN

IN THE COMMONWEAL on February 22 and March 1, 1935, there appeared a continued article by Mr. George Seldes, entitled: "The Vatican and Nationalism." The first number of this article was accompanied by an editor's note in which no disclaimer appeared of opinions or statements made in the article. Yet the article abounds in serious errors of fact and in equally erroneous conclusions. Let us take the case of Austria.

(1) On page 473, Mr. Seldes says: "When he [Chancellor Dollfuss] made his visit to Hungary on February 7, 1934, the 'practical' Vice Chancellor Ley (sic) used the Heimwehr and the police to provoke an attack and destroy the Socialist movement in Austria."

(2) Again in the same column occurs the following: "Prince von Stahremberg (sic) admitted that the inspiration for the attack came from Rome. But there are two Romes, two powers there which have a vital interest in Austria, and one of them is Caesar. From which Rome did the inspiration for the bombardment of apartment houses and the killing of men, women and children come?"

(3) Further on, still referring to the battle with the Socialists, we have the following statement: "For the slaughter which followed, Otto Bauer blames the Bishop of Linz and the Papal Nuncio, Monsignor Sibylla (sic), who both pushed the government into Fascist extremes, saying, 'Now is the time to destroy Socialism forever.' "

(4) In the next paragraph of Mr. Seldes's article: "To raise the cry of 'Red Bolshevism' after the *fait accompli,* as Vice Chancellor Ley did, was to deny the well-established fact. It would be more truthful to say that there was no Bolshevism in Austria."

These are very serious accusations to make against high dignitaries of the Church, and against such men as Major Fey and Prince Starhemberg. They contradict the well-known facts, published at the time of the Socialist revolt, and the only authority that Mr. Seldes gives for most of his fantastic statements is that of Dr. Otto Bauer, whom he calls "the intellectual head of the Austrian Socialist party." To ask the readers of THE COMMONWEAL to accept the testimony of Dr. Bauer is to put too great a strain upon their credulity and their conscience. This notorious Austro-Marxist leader, after inciting his followers to revolt, fled across the frontier before the fighting was over, abandoning the masses whom he had led astray. From the security of his political asylum in Czechoslovakia he continues to propagate his gospel of hate by publishing gross calumnies against the Catholic government of Austria.

Here is the judgment passed upon his party by distinguished Catholics both inside and outside of Austria. I quote first from an article in the *Irish Monthly* of July, 1934, on "The New Austrian Constitution," by Father Coyne, S.J., who has this to say of the party of which Dr. Otto Bauer was "the intellectual head": "The history of Austria for the last fourteen years may be summed up as a struggle by the Catholic section of the people to resist, in a constitutional manner, the growth of an extreme form of Socialism known as Austro-Marxism. The Catholics were handicapped in this struggle by steadfastly keeping, on principle, within the limits of an almost unworkable Constitution. The Socialists, on the contrary, could, on their principles, use the Constitution or ignore it as best suited them."

The judgment expressed by Professor Dietrich von Hildebrand, of the theological faculty of Vienna, is still more emphatic. On page 29 of his scholarly essay, "Engelbert Dollfuss, a Catholic Statesman," we find this description of the Austro-Marxist party: "Socialism tainted with Bolshevism, a movement which for years had tried persistently to de-Christianize Austria and which had established in Vienna a fortress of atheism."

Last, but not least, we have the unquestionable fact that the Socialists of Vienna were known to the Viennese of all classes as "the Reds," so that it is quite wide of the mark to say, in speaking of the Socialist revolt, that Vice Chancellor Fey had raised the cry of "Red Bolshevism" after the *fait accompli* and that, in doing so, he had denied an established fact.

It is also incorrect to imply, as the author does, that Major Fey, while Vice Chancellor, arbitrarily "provoked" an attack on the Socialists in the absence of his chief. Neither the Dollfuss government, nor any member of it, provoked an attack on the Socialist party.

The immediate occasion of the revolt was the announcement by the government that the arms and munitions (still) illegally held by the Socialist party were to be requisitioned. The party Council, under the influence of the radical leaders, Bauer, Deutsch and Heinz, decided that, if the police attempted to enforce this decree, the party would resist, overthrow the government and establish their rule in its place. The signal for the revolt was to be the proclamation of a general strike.

On Monday, February 12, 1934, a small body of police, arriving at the Socialist headquarters in Linz to demand the surrender of arms, was held captive there. A second group came to their assistance and in the altercation which ensued the first shots were fired. The fighting soon spread to other parts of the town and before midday the news had reached Vienna where the "comrades" did their part by cutting off the electric current, attacking police stations and firing into the streets from their so-called "apartment houses" which were strong concrete buildings, veritable fortresses and storehouses of ammunition. The government replied to this open act of rebellion by proclaiming martial law and calling out the troops. The railway men, telegraph and telephone operators refused to strike, thus giving valuable aid to the government and to the civilian population. By the evening of the same day, Bauer had already retired across the Danube whence he fled to Czechoslovakia, ensuring his own safety regardless of what might happen to his followers. About the same time the Ministers met in Council and decreed the dissolution of the Socialist party in Austria.

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The government victory was hailed with delight by the reputable citizens of Vienna who had suffered for years under the tyranny of the Austro-Marxist leaders. The treachery of these men in forcing an armed conflict upon the Dollfuss government at the very moment when it was engaged in defending the population against the Nazi terrorists has made their names odious to all lovers of fair play. If any women and children were killed among the Socialists during the conflict, the Marxists alone are to blame for storing munitions in their homes, without the knowledge of the women, and for refusing to surrender when they were given the chance.

Major Fey did his duty as an officer and a patriot and earned the gratitude of his fellow citizens. There was no cruelty and no revenge shown by the government. It was a case of self-defense pure and simple. The amnesty offered by Dr. Dollfuss on Tuesday evening, February 13, to all who would deliver up their arms by twelve o'clock on the following day, was accepted with alacrity, the women and children gladly helping in the surrender of arms. (We refer the reader to the files of the *Wiener Tageblatt,* to those of the *Reichspost,* to Professor von Hildebrand's essay, and to Hans Maurer's biography of Dr. Dollfuss as authority for the above statements.)

The name of Dollfuss is a guarantee of clemency to those who know, yet the Socialists prefer to keep up the fiction that their party in Austria has been the victim of cruel persecution. This calumny, accepted without investigation by a part of the international press, still continues to mislead the uninformed and to play into the hands of the German Nazis. Since the tragedy of July 25, these last, under the pressure of world opinion, have changed their tactics from open terrorism to the propagation of falsehoods and alarmist reports concerning Austrian affairs. Their methods are well known to the Austrian government which has taken steps to refute publicly these false statements.

Can the author of "The Vatican and Nationalism" tell us where and to whom "Prince von Starhemberg admitted that the inspiration for the attack came from Rome"? If he cannot do so, he is virtually accusing either Pope Pius XI or Signor Mussolini of inspiring the Austrian government to attack and destroy the Socialist party in Austria. This is a dangerous innuendo, and it is a gratuitous insult to the Bishop of Linz and to the Papal Nuncio to quote the libelous accusations of Dr. Bauer in their regard.

In addition to these grave errors, the misspelling of proper names throughout the article is not calculated to inspire confidence in the author's accuracy. The great, historic name of Starhemberg is continually misspelled, the Papal Nuncio, Monsignor Sibilia, fares no better, while Major Fey is scarcely recognizable under the name of Ley, attributed to him by Mr. Seldes. There is an unconscious humor in the author's confusion of the Hitler satellite, Dr. Ley, former Labor delegate at Geneva, with the distinguished Austrian officer.

But to return to more serious errors. In the first number of his article, Mr. Seldes, referring to the papal encyclical of June 29, 1931, which condemns "a real pagan worship of the State," rounds off his paragraph with this sentence (page 471): "Since then, Germany and Austria have come within its strictures, and Spain prepares to enter." We are not concerned with the grammar of this sentence, but with the classification of Germany and Austria together as practising "a real pagan worship of the State."

Is it possible after all the tragic events of the past two years not to know that the totalitarian state of Hitler, with its materialistic conceptions of race and blood, its negation of all religion, its worship of brute force, is the absolute opposite of the truly Christian State re-formed by Chancellor Dollfuss on the principles of social justice recommended in the "Quadragesimo Anno"?

Moreover, the Austrian state is neither a Fascist nor a totalitarian state. It is a Christian corporative state in which, again quoting Father Coyne, "the Austrian government is truly democratic in the sense that the citizens have their full share of responsibility and their full rights safeguarded, and are called upon to cooperate fully with each other in securing the common good of all." And further on, he writes: "The freedom of persons, press, association, meeting, speech and dwelling all appear in the Constitution."

"Austriam instaurare in Christo" (To restore Austria in Christ), the word spoken by Dr. Dollfuss at the Catholic Congress in Vienna in September, 1933, was, according to Professor von Hildebrand, the classic form in which Dollfuss clothed his program. Let the readers of THE COMMONWEAL judge for themselves whether this ideal bears even a remote resemblance to the ideals and practises of Germany's present government.

Finally, it is impossible to pass over without a word of protest such statements as the following: (1) "Dollfuss was establishing a sort of Papal State." (2) "The death of Dollfuss, of course, wrecked the particular plan which his energetic will was developing." (3) "What will now happen under Chancellor Schuschnigg remains to be seen." And this enormity: (4) "Dollfuss reaped the enmity of a large part of the Catholic world, of his own party, of many priests, of Cardinal Innitzer."

(1) The first of the above quoted statements may be taken as a perfect example of "words, words." The author may have had some thought behind it but he certainly conveys none to the reader. We know that a Papal State is one of which the Pope is the temporal soverign, and to suppose that Dollfuss was darkly plotting to invite the Holy Father to become the ruling sovereign of Austria is the height of absurdity.

(2) The death of Dr. Dollfuss did not "wreck the particular plan which his energetic will was developing." It had exactly the opposite effect. We have innumerable proofs of this in the expression of world opinion at the time, and in the course of events since, both in Austria and in Europe generally. For example, the *Journal de Genève,* the well-known non-Catholic Swiss paper, under date of July 27, 1934, states: "By his death, Dollfuss has assured the continuity of his work, the rebirth of Austria, for which he strove and for which he gave his life." Also, the Hungarian *Esti Kurir:* "Dollfuss could

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fall, but we are convinced that his idea has conquered." And the *Illustrazione Vaticana,* a fortnightly periodical, directed by the editor of the *Osservatore Romano,* under date of August 15, 1934: "His blood cannot have been shed in vain, since his cause was the cause of Christian civilization."

But more important than these expressions of opinion are the words and deeds of his friends and successors, Schuschnigg and Starhemberg. Before the grave had closed upon the remains of their beloved leader both of these men had sworn publicly to devote all their energy and ability to carrying on his work exactly as he would have wished it done, and they have kept this oath to the letter. With untiring energy, with utter devotion and loyalty, in complete harmony, notwithstanding all rumors to the contrary, Schuschnigg and Starhemberg are carrying on the work of the martyred Chancellor by defending the freedom and independence of their country and ensuring the working of the new Constitution.

(3) The new legislative body had been functioning for several months before the publication of Mr. Seldes's article, nor has anyone heard that the Concordat with the Holy See (which has the same date as the new Constitution) ceased to regulate the relations between Church and State in Austria. It was, therefore, not difficult for anyone, who chose to seek for information on Austrian affairs from authentic sources, to know what course Chancellor Schuschnigg intended to pursue, nor is it conceivable how one can lightly announce to the American public that the work of Dollfuss had "of course been wrecked by his death."

Three days after the death of Dr. Dollfuss, on the very eve of his funeral, Prince Starhemberg, then Acting Chancellor, said over the radio to the people of Austria and to a listening world, that, through the death of Austria's Chancellor, his ideal had become "a living, beckoning torch." And speaking in his own name and in that of the whole government, he added: "We are firmly resolved not to deviate one hairbreadth from the path on which Chancellor Dolfuss was leading us. We know what his program was, we know what he wanted and we want exactly the same thing."

(4) After seeing Otto Bauer's testimony quoted by Mr. Seldes. it would be, perhaps, unfair to ask where and how he has heard that "Dollfuss reaped the enmity of a large part of the Catholic world, . . . of Cardinal Innitzer," etc. The evidences to the contrary are so overwhelming as to leave no room for doubt in the unprejudiced mind.

The death of Dollfuss occurred less than six months after the Marxist revolt of February, 1934. On the day of his funeral, when it became the painful duty of Cardinal Innitzer to take public leave of Austria's hero under the great arches of St. Stephen's Cathedral, the Archbishop of Vienna was seen to be weeping, as many other men were weeping in the streets of Vienna on that fateful day.

Speaking of "our dead friend and Chancellor," the Cardinal used these words: "Austria stands today beside the coffin that encloses her most precious treasure. . . . The Catholic Church today is mourning with the Austrian people the loss of one of her best sons. . . . And so, today, we thank thee, Chancellor, for this thy work, we thank thee for thy exemplary Christian life, for that faith which was the foundation upon which thy work was built. It was this faith that made thee so great in life, and in thy death thou didst rise to even greater heights. Thy last words, 'I only wanted peace. May God forgive the others,' will remain with us forever. In thy lonely death, surrounded by enemies, thou didst prove thyself a true disciple of our Blessed Lord who also died forsaken upon the Cross." And again: "Thou didst fall as the sentinel at his post, as the soldier in the trenches, as a martyr, a hero, a herald, a true Christian, a warrior, our leader! Receive our thanks for thy courageous faith, for thy love, for thy self-sacrifice. . . . Be our intercessor at God's throne, that that peace for which thou didst strive may at last be granted us."

When the news of Dr. Dollfuss's death was brought to His Holiness by Cardinal Pacelli, the Pope, profoundly moved, spoke no word, but withdrew into his private oratory where he remained in solitary prayer. In a message of condolence to the President of the Austrian Republic, the Holy Father said: "With deepest sympathy We share in your grief, in the grief of the Austrian Republic and of the whole civilized world at the murder of the Chancellor of the Republic, Dr. Engelbert Dollfuss, and We render to the memory of this remarkable man and Christian, this most faithful son of the Church, this courageous defender of his country, Our reverent admiration." Thus did the Head of all Christendom, in that dark hour of Austria's history, pay homage to the man whom he had been wont to call: "Nostro dilettissimo figlio."

The Gracious Garden

The Mayor, when he reached four-score,
Retired to the Bayside shore
And there swamped out the alder thatch
And leveled off a garden patch
Set snug among the spruce and birch
As peaceful as a village church.
And every year, come spring, he'd go
And plant his clearing—row on row
Of cucumbers and beets and chard
(Well fenced, from rabbitry to guard)
And brush-trained peas. . . . With open hand
He shared the treasure of his land,
With cheery compliment bestowed
On all who entered his abode.

The Mayor passed; but where his toil
Had gathered bounty from black soil,
A grove, moss-cushioned, dreams today;
And some, his oldest neighbors, say
They hear, when summer moons swing low,
The click of pebbles on a hoe
Beneath those slim wild-cherry trees
A-rustle in the wistful breeze. . . .

HAROLD WILLARD GLEASON.

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Seven Days' Survey

The Church.—At the General Meeting of the Bishops of the United States at the Catholic University at Washington last month, it was decided to issue at New York a National Legion of Decency List of motion pictures which may be used in all the nation's dioceses. * * * The recently published "Junior Crusade Moderator's Book" for use in elementary schools contains suggestions for bringing the missionary idea into the teaching of religion, reading, geography, history and other subjects. * * * Thanksgiving Day was observed at the American Church of Santa Susanna at Rome by the celebration of a solemn Mass and the reading of President Roosevelt's Thanksgiving Day proclamation. * * * The Sodality of Our Lady at Georgetown University, which was responsible for the introduction of May Devotions into this country in 1830, recently celebrated its one hundred and twenty-fifth anniversary. There are 7,000,000 sodalists throughout the world. * * * The St. Christopher's Automobile Club, which has for its object the providing of legal and insurance aid and the assisting of rural pastors in securing cars, recently held its second two-day congress at Paris. * * * On December 4, St. Joseph's College of Philadelphia opened to the general public a School of Social Sciences. Pupils must be at least eighteen years of age; a registration fee of one dollar is the only charge made for admission to the various courses. * * * The explosion of an arsenal at Lanchow, China, which is believed to have cost more than 1,000 lives, caused severe devastation of the Mission Station under Bishop Buddenbrock, S.V.D. Archbishop Pichon of Les Cayes, Haiti, reports that the recent hurricane and flood destroyed most of the rural churches, schools and rectories and left one-third of the population bereft of all earthly possessions. * * * At Pen Yang there was recently celebrated the one hundred and fiftieth anniversary of the establishment of Catholicism in Korea. * * * The St. Anthony's Province of the Sisters of St. Francis at Syracuse, New York, the province of Mother Marianne and the other Sisters who helped Father Damien and the lepers of Molokai, is celebrating its diamond jubilee.

The Nation.—On November 29, President Roosevelt spoke at Atlanta in defense of his stewardship. Forced by political pressure to speak at some length of the national debt, he told of great bankers coming to him in 1933 and saying "that the country could safely stand a national debt of between $55,000,000,000 and $70,000,000,000." His speech, in substance defensive, had an aggressive quality, emphasizing especially the campaign for social security. The Treasury put the national debt over $30,000,000,000 a few days later when it floated a new $900,000,000 loan with no difficulty. * * * The deadline for registration of utility holding companies with the SEC came December 1, with few of the greater companies complying with the law. Fifty-seven minor holding companies were said to have filed properly, 309 companies asked exemption or took no action, and 44 companies filed suits in various courts against action of the government. Roger Babson warned the utility industry that it was hurting its case with the country and could look forward to even more severe treatment in the future. * * * The split within the American Socialist party between Right-wing and radical groups was widened by the action of Norman Thomas at a united front meeting with the Communist party. The conservatives who control the Socialists in New York State object absolutely to Thomas's flirting with the Communists and they are splitting the state group more and more from the less conservative national committee. All the Marxian groups hope to take over large blocks of erstwhile social democrats. * * * In New York City "First Houses" were dedicated by the Mayor, the Governor and Mrs. Franklin Roosevelt. This is the first low-cost housing project in this country built with government funds by a government housing authority. Everyone predicted that public house building would have to increase immensely. * * * The AAA has worked out a plan to raise the corn-hog production 30 percent next year. Benefits will not be given unless farmers reach a specified minimum production. The system worked out can apparently be utilized to control national production of a commodity (nature cooperating) to very close limits. * * * The Federal Trade Commission annual report proposes new legislation which would add enormously to its powers. The FTC wants power to protect the public from unfair and deceptive commercial practises, while now it only deals with unfair competition between businesses. It also makes proposals to prevent more effectively the formation of monopoly.

The Wide World.—Impressions gathered in Ethiopia changed noticeably during the week if the press dispatches are any criterion. The Italian advance had been halted, there no longer being any question that the troops had temporarily failed to cope with the terrain and the difficulties involved in moving supplies. Doubtless Ethiopian strategy, which avoided major engagements, was in part responsible for the discomfiture of Il Duce's legions. * * * In Italy the effect of war was obvious. Monetary stringency interfered with even the usual business transactions, it being reported that some New York banks were refusing to honor Italian paper. Private citizens were said to be turning over gold in the forms of jewelry and tableware to the government; and drastic regulations governed the sale and consumption of food. Even so, all the information received indicated solidarity in the face of the crisis. The government considered the action to be taken if sanctions restricting the sale of oil were adopted by the League powers. Rumor had it that Italian troops were massed along the French border; and an even more desperate account declared that airmen were planning a

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suicidal attack upon the British Mediterranean fleet. Most of these reports were doubtless based on nothing more substantial than gossip. But the situation was grave enough to keep the British Cabinet from adopting a resolution favoring an oil embargo against Italy; and the warnings sounded in various sections of the London press were so alarming that fears of a general European war were again enkindled. It was stated that Sir Samuel Hoare would tour Europe in the hope of effecting peace through compromise. The French professed to be pessimistic. * * * In Washington Secretary of State Cordell Hull threatened action against those munitions manufacturers who have not registered under the Neutrality Act. At about the same time Secretary of the Interior Harold L. Ickes declared it incorrect to state that he had requested the oil industry to curtail shipments to Italy. Mr. Walter Teagle, president of the Standard of New Jersey, denied that his company had agreed to finance the purchase by Mussolini's government of 1,000,000,000 lire's worth of Rumanian oil. * * * Preparations for the coming London naval parley were begun to the accompaniment of almost unlimited pessimism. It was felt that the chances for an agreement were exceedingly slight, and that an armament race of impressive proportions was to be expected. * * * The Laval government secured a vote of confidence in the Chamber during a debate on monetary policy. But orators for devaluation seemed to have much the better of the argument, and were present in full force. * * * Chancellor Hitler, addressing a huge crowd in Berlin's new German Hall, declared that the German government relied solely upon its power. This, and not the League of Nations, would defend the Fatherland against the world. This, and no outmoded democratic ideology, had enabled the Nazis to triumph over their enemies at home, of whom "remnants" only now remained. This would also enable the swastika to emerge victorious over such minor matters as shortages of food and raw materials.

* * * *

The Nation's Unemployed.—The latest national unemployment figure, issued by the National Industrial Conference Board, is for October, 1935, and stands at 9,196,000. On the basis of previous estimates American Federation of Labor figures would be 1,000,000 higher. It is admitted that these estimates may be far from accurate. A government pamphlet issued December 1 indicated that from March, 1933, the peak of unemployment, to March, 1935, the number of unemployed had decreased from 15,000,000 to 12,000,000. The pamphlet also indicates that last May one out of every six city dwellers and one out of every eight country dwellers were on relief. On November 29, forty-five members of the National Religion and Labor Foundation, a group of Protestant and Jewish religious leaders, wrote to the President urging him to abandon "palliative legislation within the capitalistic system" for a Leftist program, including the nationalization of basic industries. The letter cited the numbers of unemployed, and the size of the relief rolls; it alleged that "6,000,000 to 8,000,000 young people, aged sixteen to twenty-five, have absolutely no constructive employment. The same day the National Child Labor Committee issued a statement that ever since the Supreme Court decision on the Schechter case had invalidated child labor restrictions in the codes, child labor abuses had been growing at an alarming rate. Industrial work is said to be found in 77,000 homes throughout the nation; children's earnings are "extremely low and hours inhumanly long." As further examples the report cited New York City where 1,428 permits for full-time work were granted to children of fourteen and fifteen in September, 1935, compared with 390 a year ago, and Paterson, New Jersey, where four silk mills employ children of thirteen, fourteen and fifteen. The committee believes that a Federal Child Labor Amendment must be enacted to eradicate this evil from our national life.

Protestants in Germany.—A headlong conflict between the Confessional Synod and Hans Kerrl, Nazi Minister for Church Affairs, led during the week to extraordinary events. Appointed by Hitler himself, Herr Kerrl sought to persuade both the Synod and the German Christian organization to disband, leaving the direction of Protestant Church affairs in the hands of a "neutral commission" endowed with dictatorial powers. The pastors assembled in the Synods refused to go beyond a certain point in cooperating with the government. They alleged that under cover efforts were being made to maneuver Nazis into full control of the Church. Kerrl thereupon abandoned his conciliatory attitude. The radical wing of the Nazi hordes doubtless also urged less talk and more action as a means for extending the Fuehrer's sway over all things. On November 29, the funds collected by the Synod against the time when it might be necessary to do without state aid were confiscated by the secret police. Then, on December 2, Kerrl issued a decree forbidding the opposition clergy to organize and lodging all power in the committee appointed by the government. To this last was reserved all power to collect ecclesiastical taxes and to ordain candidates for the sacred ministry. The position of the clergy and its directing "Council of Brethren" was rendered still more desperate by police measures cutting off the means of communication between the groups. Nevertheless, a group of Berlin clergy, headed by Dr. Dibelius and Pastor Niemoller, defied Kerrl by conducting an ordination service. The extent to which the government will go in carrying out Kerrl's decrees remains to be seen. But it is the belief of all observers that the position of the orthodox Lutheran clergy is a desperate one, indeed.

George Peek Resigns.—George Peek, of Moline, Illinois, who is credited with a strange and powerful hold over farm voters, has finally, after three abortive attempts, severed his connection with the present national administration. He was the original administrator of the AAA, and when eased from that office, became Foreign Trade Advisor and president of the Export-Import Bank. In two specific points he has always differed with the present control of the Democratic party. He dislikes the plan of

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voluntary agricultural adjustment based on cash benefits to farmers who agree to plant less. In place of that he apparently wants a sort of McNary-Haugen straight export subsidy plan and a system of marketing agreements between the AAA on the one hand and the producers and processors on the other. Mr. Peek's second point of difference regards foreign trade agreements. He made a big analysis of our foreign trade over the past thirty-eight years (although his opinions were apparently formed before this particular analysis), and decided that we had failed by $22,645,000,000 to strike a balance—that our country had sent out that much more than it had taken in. In order that we may have trade agreements that will work, commercial transactions that will go through at both ends, and imports to make up for our exports, Mr. Peek believes we should give no unconditional most-favored-nation treatment in foreign trade. He does not believe in granting generalized concessions to all countries having reciprocal tariff treaties with us. He directly opposes the policy of Secretary of State Hull and is considered the leader of the nationalists as against the Hull internationalists. He recently published a sort of chart, "America's Choice," giving two alternatives, "A Policy for Internationalists," and "A Policy for America." The implications of this chart are said to have annoyed President Roosevelt enormously so that he no longer attempted to find work for Mr. Peek out of range of the Cabinet officers who have always opposed him.

School and State.—Sixty years ago the National Assembly passed a law whereby higher educational institutions in France were permitted to establish themselves on their own resources and at their own risk. At first official examinations were permitted before mixed juries, on which the Catholic faculties were represented, but in a few years examiners were confined solely to government representatives, and the title of university was taken away from Catholic institutions. Under this régime five important institutions have been operating, the most important of which is the Institut Catholique of Paris. The others are at Angers, Lille, Lyons and Toulouse. These universities boast faculties of letters, sciences, theology, law and medicine. They have established an enviable reputation. * * * In concluding a series of articles on private schools *La Vie Catholique* declares that only in France, Spain and Portugal does the private school enjoy complete liberty and receive no public financial aid today. Among the countries where education is a monopoly of the State are Russia, Mexico, Jugoslavia and Czechoslovakia, although in the latter two some provision is made for technical schools and institutions of religious minorities which are supposed to be protected by the treaty of Versailles. In most countries—Austria, the British Empire, Belgium, Hungary, Norway, Poland, etc.—the State assists the private school financially on condition that it accepts State control and the teachers give sufficient proof of their competence. Since 1920, public and private schools in Holland have been on an equal footing in the government budget. *La Vie Catholique* calls upon France to follow other nations in utilizing the private school for the formation of youth as a means of attaining better national education, ending illiteracy, reducing the national budget and establishing academic peace.

Congress Comes.—Though many may dread it, Congress will like time and tide wait for no man to surge back to a flood of news in January. Mr. Charles West, Under-Secretary of the Interior and liaison official between the President and Congress, has been conferring with Mr. Roosevelt at Warm Springs. Inspired news reports, that is, those which speak with an omniscience which may or may not be justified and which are the special delight of all second-guessing editorial writers, have emanated from Warm Springs that the President in pursuit of the "breathing spell" so appreciated by business, will use his great influence for a short and businesslike session of Congress. One of the most reliable of the political reporters says that he has learned (though he does not say from whom) that the administration program will be made up of "must" appropriation bills, meaning specifically the deficiency bill killed in filibuster by the late Senator Long on the last day of the last Congress, the Ship Subsidy Bill which was lost in the oratory of the long sitting of the Seventy-fourth Congress and their last minute hurry to rise and go home, and legislation to continue the temporary Neutrality Act. The Copeland-Tugwell food and drug legislation, which is a bad dream haunting the advertising profession, may be a possible *pro bono publico* adjunct to the administration program. The soldiers' bonus will undoubtedly be brought up to plague the administration, and decisions by the Supreme Court on existing New Deal measures would change the present plans of the President.

Revolt in Brazil.—Brazil's sixth large revolution in the last fifteen years was suppressed quickly by federal infantry and airplanes with the loss of 100 lives, principally among the revolutionists. The major engagement centered around Pernambuco, where the Graf Zeppelin, just arrived from war-scared Europe, was forced by the firing to fly around and set a new endurance record until the shooting ceased. In Rio de Janeiro, a battalion of infantry and some cadets of the military aviation school mutinied but were crushed, and surrendered in their barracks after a rattle of machine guns and the boom of cannon. The latest revolt was labeled communistic, as was the successful revolt in 1931 by means of which President Getulio Vargas, the present incumbent, came into power. Señor Luiz Carlos Prestes, leader of the latest revolt, did visit Moscow during a period of exile; but he returned and announced that he thoroughly despised Communism and wished a more democratic form of government for Brazil, one strongly nationalistic and opposed to foreign influence, and one which, he said, would carry out the social aspirations espoused by President Vargas when he was fighting former President Washington Luiz. Whatever the surface *Putsch* politics may have in Brazil, the country traditionally is ruled by an oligarchy of rich landowners, coffee-growers, cattle-

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men and sugar-planters, most of whom spend their fortunes in European capitals while the submerged masses in Brazil are probably as poverty-stricken and underprivileged as any in this hemisphere.

* * * *

R. S. V. P.—Major George L. Berry, our Coordinator for Industrial Cooperation, sent 5,200 invitations to various associations and corporations asking them to send representatives on December 9 for an industry-labor conference in Washington, D. C. The invitations were not accepted with the trust and enthusiasm he hoped for. The annual meeting of the National Association of Manufacturers, held December 4 and 5, was almost entirely devoted to deploring the New Deal, and Major Berry's rendez-vous was not exempted. The Automobile Manufacturers' Association, the Machinery and Allied Products Institute, the American Petroleum Institute and the Chemical Alliance all sent regrets. In fact, just before the conference Major Berry said that only 2,500 acceptances had been received. The American Iron and Steel Institute's refusal probably reflected the sentiments of many big business men and big business organizations. The Institute regretted because it was opposed to "any further legislation designed to regiment business enterprise," and because "there is a general feeling that sound recovery is at work under the influence of natural economic forces." Coordinator Berry says the conference was planned to help devise a program for hastening recovery, eliminating unemployment and maintaining business and labor standards. In working out an organization and agenda for the meeting he grouped industry into forty-eight functional divisions and labor into thirteen. These groups were to take up planning for the economic forces they represented. Major Berry hinted that from this conference there might grow up a permanent council of business and labor leaders under the wing of the government, which would divide itself into *ad hoc* bodies to study labor-industry problems of a long-range character.

Death at Home.—The United States Bureau of Standards announced, December 2, a thirty-six-point plan to cut down the appalling total of fatal accidents in American homes. Deaths from domestic accidents reach 34,500 annually, a total not far short of the annual toll of the road which at last is happily bringing about such concerted prevention efforts. First on the list are the dangers that lurk in stairs. Rails, sufficient headroom, adequate lighting are recommended; loose rugs, extraneous material on the stairs and too high a polish are condemned. Handholds are suggested for bathtubs and railings for porches. Chairs and other unsafe substitutes should not be used instead of ladders, while sharp tools should be carefully stowed away where children will not find them. A number of precautions against fire are suggested, including fire extinguishers, safety matches, incombustible ash trays, care with kerosene, use of safe stove polish, care in the placing of combustible waste materials and screens for the open fireplace. The danger of using gas fixtures and piping to support clothes lines is indicated as well as the importance of securing gas connections and gas cocks against leaks. The proper labeling of poisonous drugs and their keeping where children cannot reach them is emphasized. The proper fusing, wiring and grounding of all electrical apparatus is also important. Outside radio aerials should be equipped with lightning arresters. The automobile engine should not be run with the garage door closed. Finally, to be prepared for domestic emergencies, adequate first aid materials should be at hand.

Italy and Oil.—The tightening of the embargo on goods for Italy, and principally on oil, proceeded several degrees. According to Arnaldo Cortesi, member of one of Italy's most distinguished journalistic families, one that has a tradition for honesty and reliability, "an oil embargo would undoubtedly be the most effective but also the most dangerous measure that could be taken to hinder Italy's operations in East Africa. It can never be sufficiently emphasized that sanctions thus far have completely failed to shake the determination of the Italian people to see the war through to the end. They have, if anything, stiffened their purpose not to give way to international coercion. Many [Italian] people are saying that if sanctions are to be rendered more severe it is better to resist boldly now that Italy's stocks of raw materials are intact than to be obliged to fight later when they may be approaching exhaustion. The oil embargo, which has been proposed as a means of putting an end to the conflict in Africa, may easily be the spark that sets the European powder magazine on fire." Signor Cortesi's special wireless dispatch to the New York *Times,* which was quoted, attempts to give some estimates of Italy's oil consumption, or needs, the stocks on hand and the probable effectiveness of the embargo. His conclusions are that the data available is really insufficient for more than guessing. As the League, apparently supported by the United States State Department, tightens the embargo, the guesses as to what will eventuate are thick and, many, frenzied.

Catholics in Parliament.—Of the 615 members just elected to the English Parliament, twenty are Catholic. Forty-two Catholics were nominated, and they made their campaigns for every party which got a man in Parliament excepting the Communist party which elected one man. Two of those defeated lost to other Catholics, one of them Conservative and the other Labor. Eleven of the other beaten nominees stood for Labor; four for the Conservatives; four for the Liberals; and one for the National Laborites. Twelve of the successful Catholics are Conservative, five Labor, and one Independent Labor party. Two were elected in the north of Ireland as National Abstentionists, and as such will not report for the meetings at Westminster. During the election campaign there were apparently about three issues upon which Catholics took stands as Catholics. One was in connection with the plan to raise the school-leaving age. Euthanasia was an emotional element injected into the campaign at various stages. Certain organized Catholics demanded that their candidates promise an inquiry into the Belfast riots.

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The Play

By GRENVILLE VERNON

First Lady

"FIRST LADY" marks the highest point yet reached by George Kaufman in his collaborations for the theatre. Mr. Kaufman's partner this time is Katherine Dayton, and between them they have written a play which in wit of dialog, truth of atmosphere and characterization on the distaff side is a comedy of manners which has few if any equals in the American theatre. If its spirit of comedy had never flirted with farce, as it does in the climax of the first scene of the second act, if the masculine characters had been more clearly defined and pungently written, and if the reason for Mrs. Hibbard's overthrow had been a little less strained after, "First Lady" would have been placed in an even higher position—it would have been a high comedy in all that term implies. And yet even as it is, there is in it the true Comic Spirit, the "Spirit overhead," which in the words of George Meredith looks down on human follies "humorously malign and casts an oblique light on them, followed by volleys of silver laughter."

There is much of this silver laughter in the play, and wit, irony, dramatic suspense, and above all one figure, that of Lucy Chase Wayne, the granddaughter of a President and the wife of the Secretary of State, who to me is one of the few really vital and distinguished portraits of a woman of the world ever given us by an American dramatist. I do not think I put it too strongly when I say that Mrs. Wayne belongs in the great gallery of English-speaking comedy, hung a little lower perhaps, but on the same walls, as Millamant and Lady Teazle. Puerile in comparison with such a woman are the petty selfish egoists on whom a half-educated and self-styled intelligentsia has pinned the term "sophisticated." Wise in the ways of the world, courageous, a little unscrupulous where her heart is involved, not ashamed to be utterly devoted to the man she has married, Lucy Chase Wayne is a truly sophisticated woman, and yet withal a most human and loving one. Mr. Kaufman has been assailed as a "commercial playwright"; my own quarrel with him has been far otherwise—he has in the past neglected that most commerical of organs, the heart. Whether it is Miss Dayton or he who has discovered it, here at last it is in one of his plays, and in the breast of the heroine. Mrs. Wayne's rival, Irene Hibbard, hasn't heart, but her sense of comedy and her wit is almost as great as that of Mrs. Wayne. Rare is the play which contains two such magnificently matched and contrasted women. It is a pity that the men are in comparison so colorless; if only one man of the lot could have matched his wits with the women, the play would have reached an even higher level.

"First Lady," as the title implies, is a story of Washington political life. It concerns the rivalry of two women, Mrs. Wayne, the wife of the Secretary of State, and Mrs. Hibbard, the spouse of an elderly Supreme Court justice. Mrs. Hibbard angers Mrs. Wayne by taking away from her reception young Senator Keane, whereupon Mrs. Wayne retaliates by starting under cover a campaign to make Justice Hibbard President. She does this because she has no idea that he will be accepted by the party, her real candidate being her own husband, the Secretary of State. She simply thinks that if Mrs. Hibbard gets the idea that she may be First Lady she will drop Senator Keane and her plan to make him President. This is what happens, but unfortunately for Mrs. Wayne the boom for Hibbard gets out of her control, and he is nearly nominated. Mrs. Wayne finally ferrets out the fact that as there was no treaty between Balkania and the United States at the time Mrs. Hibbard secured her divorce from her former husband, a Balkan prince, Mrs. Hibbard has never been married legally to her husband, and by threatening to expose her forces her husband to refuse to run. It isn't the story that is important, it is the characters of the two women, their conversations, and their delightful repartee; and the general picture of life in Washington behind the scenes. This is what delights capacity audiences—this and the acting.

It is a very nearly perfect cast. Jane Cowl does not play Mrs. Wayne—she is Mrs. Wayne, a picture of a great lady to the life, a great lady who is as witty to listen to as she is beautiful to watch. Lily Cahill is almost as fine, though there is one moment in the last act when her hold on reality gives in to mere theatrical effectiveness. Minor portraits are beautifully painted by Jessie Busley, Regina Wallace, Diantha Patterson and Ethel Wilson. Stanley Ridges does what he can with the Secretary of State, Judson Laire is handsome and charming in manner as young Senator Keane, Thomas Findlay is excellent as an old style senator, and Oswald Yorke is pompously amusing as Justice Hibbard. Mr. Kaufman's direction and Donald Oenslager's settings are worthy of the play and the actors. (At the Music Box.)

Boy Meets Girl

THIS is the sort of play that Americans write and act with surpassing skill, the farce of blatant dialog and preposterous situation, in which physical action is at its maximum and thought at its minimum. It is laid in Hollywood, and deals with two scenario writers who dramatize a baby into a sort of a Shirley Temple. It would be useless to tell the complicated story. Good taste isn't its strong point, but good taste is probably alien to Hollywood. It is, however, funny in situation and in some of its dialog and it is played to the hilt by Allyn Joslyn and Jerome Cowan as the writers, by Joyce Arling as the young mother of the infant, by Royal Beal as C. F., and by James McColl as Rodney Bevan. It will undoubtedly run till summer, and probably beyond. (At the Cort Theatre.)

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Communications

CATHOLIC SCHOLARSHIP

Huntington, N. Y.

TO the Editor: A few days ago the press announced the death of Professor Henry Fairfield Osborn, the founder of a "flourishing school of paleontology" and the administrator to whom the American Museum of Natural History owes its preeminent position. His scientific writings in geology, paleontology, anthropology and biology comprise almost 800 titles.

Though a pupil and admirer of Huxley, Doctor Osborn did not follow Huxley into agnosticism. He was a "consistent evolutionist," and he also tried to accomplish, in his own words, "the far more difficult task of being a consistent Christian." Whereas he felt himself called upon to champion the cause of evolution against the attack of the so-called "Fundamentalists," Reverend John Roach Straton and William Jennings Bryan, he found in the work of some of the Roman Catholic clergy both tremendously important scientific data and a strong argument for the compatibility of religion and science.

Catholics will not, indeed cannot, approve of Dr. Osborn's apparently dogma-less "consistent Christian" religion, nor of the simple, "elemental, more or less primeval" religion he wished to have taught in the American public school. They may not pass over his altogether human weakness in breaking more often than once his resolution to keep the strength of his scientific convictions proportionate to the force of their objective motives, nor may they accept his quite unsatisfactory explanation of the origin of the human soul and his interpretation of certain historical facts. Yet Catholics must be grateful to Dr. Osborn for the high tributes he has paid again and again to modern Catholic scholarship in his own particular fields of research. These tributes were merited, it is true, but their unusual generosity and their heart-felt appreciation are of striking apologetic value—a value which is intensified by the fact that his works are known and read in circles unaccustomed to meeting such appreciation of Catholic scientific ability.

In his book, "Evolution and Religion in Education," Doctor Osborn writes: "Among these scholars whose names adorn the honor-roll of anthropology in France, none is more illustrious than the long line of Catholic priests and abbés whose researches and scholarships have notably added to our knowledge of fossil man. This tribute is so important at the present time, when human evolution is before us as an alleged but not real enemy of religion, that we deem it worthy of presentation in some historic detail" (page 199). He then proceeds to give instances, telling of the Abbé Louis Bourgeois, rector of the seminary of Pontlevoy, the first to present and develop the problem of the eoliths in 1863. With the Abbé Delaunay as his collaborator Abbé Bourgeois discovered near Thenay some flints shaped by human agency in fresh water deposits of the Upper Oligocene Age, and on these grounds supported the idea of human beings already living during the Age of Mammals, humans working in stone and acquainted with the use of fire. In collaboration with Dr. Lartet the Abbé Ducrost published in 1872 the results of his excavations at Solutré. In the great explorations of the Prince of Monaco at the Grottes de Grimaldi the Chanoine de Villeneuve took part, together with Dr. Boule, Professor Cartailhac and Dr. Verneua.

It may be a surprise to read that "it required the cooperation of three enlightened French priests to reestablish and complete our knowledge of the Neanderthal race, namely, the two brothers, the Abbé A. Bouyssonie and the Abbé J. Bouyssonie, and their friend, the Abbé Bardon. These three friends discovered on August 3, 1908, in the small low cave of La Bouffis Bonneval, near La Chapelle-aux-Saints, the most perfect skeleton known of the Neanderthaloid race, excavating it from an undisturbed deposit containing Mousterian flint implements, shells, and remains of woolly rhinoceros, horse, reindeer and bison. In the published account of their discovery they attributed the human skeleton to the Neanderthal race, which judgment was later confirmed by Dr. Marcelin Boule after exhaustive study of the specimen" (Op. cit., page 201). Further on Padre Lorenzo Sierra is cited as a "distinguished Spanish archeologist, noted for his discoveries of Paleolithic caves in the Cantabrian Mountains of northern Spain" (Op. cit., page 201).

When writing of the most recent phase of human prehistory, the tracing of man back to his ancient home, Dr. Osborn again names two priests as the pioneers. "Just at the moment when Asia seemed to have lost its time-honored biblical reputation as the Garden of Eden of the human race, two devout Roman Catholics—the one a distinguished missionary of northern China, Père Emile Licent, the other a distinguished paleontologist, Abbé (sic) Pierre Teilhard de Chardin—made an epoch-making discovery of paleolithic man of Aurignacian and Mousterian age in the northern valley of the Yellow River bordering China and southern Mongolia" (Op. cit., page 107). Père de Chardin is the professor of geology in the Institut Catholique de Paris.

The concluding passage taken from the same work will show that Dr. Osborn knew and respected these men as scholars and as priests. For he writes: "We now reach the names of the two most distinguished men today in the prehistoric archeology of Europe, the Abbé Henri Breuil, assistant director of the great Institut de Paleontologie Humaine in Paris, and the Abbé Hugo Obermaier, professor of human prehistory in the University of Madrid" (Op. cit., page 202). "The writer has had the privilege of personal association with several of these distinguished French archelogoists of the Catholic faith: with the Abbé Hugo Obermaier in an ever-memorable journey through the prehistoric monuments of northern Spain; with the Abbé Henri Breuil into the recesses of all the principal prehistoric caverns of France—the archeologist who begins his day in his abbé's dress in religious devotions, and then dons his rude miner's costume and lamp for descent into the often perilous recesses of the caverns" (Op. cit., page 203).

Requiescat in pace!

J. M. C.

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THE THREE THREATS TO FREEDOM

Lenox, Mass.

TO the Editor: In "The Three Threats to Freedom" in your issue of November 15, Mr. Chesterton perpetuates the hoary misrepresentation concerning the aims of prohibition. If the State can forcibly prevent people from drinking too much, says he, there is no logical reason why it should not go on to prevent their smoking or eating too much. Mr. Chesterton is right, providing one accepts his version of the aim of prohibition, namely that it designs merely to save the individual from his own bad habits.

But this is the view of no reasonable prohibitionist—notwithstanding Mr. Chesterton's evident view that no such animal exists. Prohibition may incidentally save some individuals from drink, and it is well that it should, but primarily it is designed to check a social evil. It is designed to protect not so much the individual as his family and neighbors and those who have to take care of him when he becomes helpless. It aims to make the road safer for those who do not drink and to free society from the baneful influence of the liquor interests. Far from being a "threat to freedom," prohibition aims to restore freedom to many by imposing a curb which works real hardship on only a very few. Opponents of prohibition may legitimately try to show that it does not accomplish these aims, but only one bent on entertaining his readers by airing a prejudice will insist on prohibitionists aiming at just what he wants them to aim at.

"The Three Threats to Freedom" is entertaining reading and will convince those who agree with it. A prohibitionist may be pardoned if he remain unimpressed.

WALTER HOUSTON CLARK.

MISSIONS AT HOME

Pittsburgh, Pa.

TO the Editor: After months of preparation by the hosts, October found a group of sixty-five invited Travel representatives on a "Good-will" tour of North and South Carolina. The beauty of the Smoky Mountain, the Piedmont and the Atlantic Coast regions with prosperous towns and inviting health resorts, made one know why the Boosters wanted to "sell" Carolina to the visitors from the North and the Middle West.

But one looking at the situation from a Catholic viewpoint found much over which to weep. With over 3,300,000 people in the state of North Carolina, less than 10,000 are Catholic! Some parishes cover seven counties; one has 70 members in a population of 130,000, 35 being located in the lovely and prosperous Elizabeth City and the other 35 in that old historic city of Edenton, thirty-one miles away. The pastor, Father Michael Carey, has his nearest neighboring priest located eighty-seven miles away!

In the city of New Bern, the writer found the Passionist Fathers looking after a little flock of 180 souls out of a colored population in the city numbering 6,000. St. Joseph's little frame school for the colored children has an enrolment of 170 of whom but 50 are Catholic. The pastor has for upkeep of church, school, convent and rectory $5 a week!

Not alone is the need that of the poor colored, but also the bringing of a better understanding to the otherwise educated and cultured persons of the prosperous towns who have such distorted notions of the Catholic faith. Here is the great field for the Catholic press. Magazines like THE COMMONWEAL in the Public and Chamber of Commerce Libraries would work wonders. Those waiting for the light will be stanch workers in the field once they have the proper understanding.

December 10 will mark the double celebration in Raleigh of the centennial of the Religious Freedom Speech of Judge William Gaston and the tenth anniversary of the founding of the Raleigh diocese. In the past ten years, Bishop William J. Hafey has done wonders. Surely this tenth anniversary should be a memorable one. Catholics throughout the States can contribute either materially or spiritually. The more fortunate can give of their bounty. All can offer prayers for the success of the work. Some might lend moral support by visiting Raleigh at the time.

Recently, I saw at first hand the need for Catholic books and magazine subscriptions in the flourishing schools, colleges and public libraries of the two states.

This is a means of Catholic Action. The prayers that will result will bring rewards of many fold.

ANNA A. EGAN.

A CHRISTMAS GIFT

New York, N. Y.

TO the Editor: At this holy season the missionary priests and nuns in charge of the leper colonies stretch out eager hands to the Society for the Propagation of the Faith for an alms which will brighten Christmas for the poorest of Christ's flock—the lepers.

Many of our fellow men are victims of this dread plague and their lives are deprived of every solace except that which religion affords. But however great their misery, they are not abandoned by the nuns and brothers and priests who in remote parts of the world still follow in the footsteps of Molokai's immortal Sister Marianne, Brother Dutton and Father Damien.

The missionaries have given their lives for the lepers. Surely those who read this will be prompted to give an offering to the Leper Fund of the Society for the Propagation of the Faith. The lepers will be grateful to receive the crumbs of our Christian charity and will repay the donors on Christmas morning by their holy prayers at the Crib.

Offerings for the Lepers' Christmas Fund may be sent to your Diocesan Director of the Society (in every diocese) or to the National Director,

RT. REV. MGR. WILLIAM QUINN, P.A.,
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109 East 38th St., New York, N. Y.

The title page and index of Volume XXII of THE COMMONWEAL *are now ready. They will be sent upon request.*

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Books

A Family Conquers Time

Silas Crockett, by Mary Ellen Chase. New York: The Macmillan Company. $2.50.

IN "SILAS CROCKETT" Mary Ellen Chase has added one more volume, and her loveliest, to her history of a culture. She is writing the story of the state, and the state of grace, which was the Maine of her seafaring ancestors. That Maine culture was one in which pomp and principle went hand in hand, and Miss Chase makes both shine like the shores and houses among which they flourished.

Local epitaphs and songs, the bright lexicon of coast cakes, "angel and marble, sunshine, moonshine, and lightning, Lord Baltimore and silver," and such tart wisdom as that which prophesies that "there's nothing like cashmere to attract moths"—these things play their part. And observations of universal beauty do, too: a new-born baby smelling like a warm April rain, and the instant sympathy of two women carrying babies, though they are races and civilizations apart.

But these are only beautiful parts in a book of magnificent wholes. One whole is the pattern of principle which makes able men also good men. Another is a pattern of life so fine that it becomes more important than the individual livers of that life. In this chronicle of the Crockett family, which remains great while the world shrinks from Java Head and the Horn to a downeast tourist route and a herring factory, a family heritage persists, and pride and courage and frankness and pity endure. The men are less real than manhood, the women are less important than womanly tenderness. The women are more real than the men, for they are the carriers of the family flame. The older women are more important than the younger. Grandmothers, Abigail and Solace, and the servant Susan who acts a grandmother's rôle to Reuben, have more to do with the bringing up of the young than the mothers. For the present must reach as far back as it can, for its strength. Reuben knows his grandfather, Silas, far better than his father, Nicholas. Even individual funerals come to be funerals of a whole family, of a race. And the tragedy is that of a fine old house, as well as of the people in it. The house in its decay symbolizes the family. The shingles go, the portraits of ancestors go, and the house itself passes to the alien rich, at last. The latter Crocketts are more aware than the earlier ones of the splendor of their house, as the means to support it vanish, and world trade gives way to the barter of antique furniture. There is the tragedy of the later Crocketts moving to the back rooms of their home for their courtships.

Yet against the two old enemies, Time and Change, this family emerges in a triumph. The thin thread of manhood and principle holds firm, and the Second Silas, *sans* house, *sans* portraits, stands in the present on the graves of his people and tells his young beloved that life drinks life from the past.

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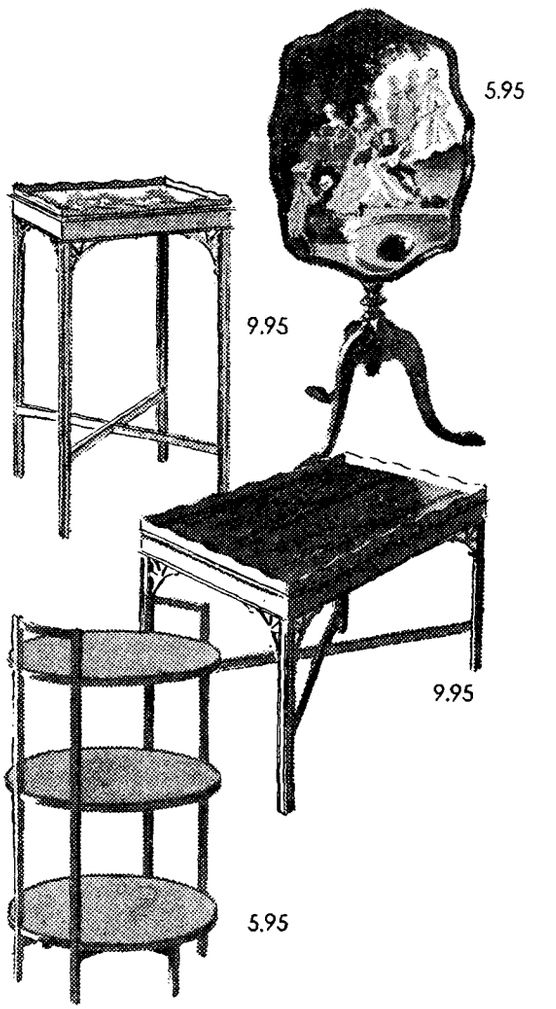

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Independence

Everyman His Own Historian. Essays on History and Politics, by Carl W. Becker. New York: F. S. Crofts and Company. $2.50.

FOR READERS who do not want to be their own historians but who are willing to appreciate the interpretative history of a man who is something of an historian and an essayist of no mean reputation, this is a decidedly interesting and informative volume without being painfully serious, gathering together as it does some of Professor Becker's selected essays and reviews of more important historical works. There is something stimulatingly different about these essays, which are not tailor-made to any mold, something self-revealing about historians which is a good tonic for graduate students with an idolatrous regard for research — often the research which they fail to produce. As Mr. Becker writes: "Most books on government and history are well enough in their way, but I too often feel that almost anyone, with intelligence and industry, might have written them." His criticism does not apply to his own essays. Their chief difficulty is that one must know something about the subject to appreciate them with their humor, contradictions and independency of view.

There is the essay on Kansas, which Calvin Coolidge might have entitled, "Have Faith in Kansas," but this would have been an idle injunction for its first families who survived the "bloody days," Missouri ruffians, grasshoppers, Populists, cyclones, drought and their own Puritanism — everything except wheat-rust and mortgages. With the earliest migrants, they might insist: "In God we trusted, in Kansas we busted." Yet Kansas leads and no loyal dirt farmer out there would be surprised if a Kansan led the nation out of this Democratic depression. "Lord Bryce on Modern Democracies" is rather opportune in these days when the English-speaking peoples alone seem to retain a faith in democracies, in constitutions, and in the rights of the individual man. "The Spirit of '76" is a review of the controversial causes of the Revolution as seen by the contemporary but modern Jeremiah Wynkoop in his fictitious manuscript.

In a review of Beard's "Modern Leviathan," Mr. Becker more or less agrees that the interpretation of the Constitution is what five out of nine judges think at the time, and he has a good word to say for Tammany as "no more corrupt than the Republican or Democratic party machine." Or again, though he admits that he helped preserve the country from Bryanism and cheap money in 1896, he sees machines as normal in government: "In the eighteenth century there was government of the people, by the king, for the nobles and the rich. In the twentieth century there is government of the people, by the politicians, for whatever groups are strong enough to get what they want." But the people are becoming more thrifty as they pass on the cost of government and their own maintenance to their children. "Liberalism, a Way Station" might indicate that a liberal is a reactionary to a forward-looking man.

"Freedom of Speech," the essays on Henry Adams,

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who enjoyed his self-discontent and gloried in his failure to live up to the Adams pattern, the "Marxian Philosophy of History," "Wells and the New History" and "Labeling the Historians" are all provocative, but the essay on his old professor of American history, Frederick Jackson Turner, is a masterpiece. Turner didn't mind living in Wisconsin, and it was there that he won his reputation, interpreting facts that almost everyone could recite. And with a touch of irony, Becker continues: "One gathered that there were decencies proper to the academic world, a minor one being that no professor should have too much confidence in himself until he received a call from Yale or Harvard." In other words, it is possible that good men may teach in frontier or small colleges. Or again what may seem axiomatic, American history is not less important than ancient or medieval history at least in America—and that the study of American history may actually aid in the interpretation of Europe. And then there is "Every Man His Own Historian," which Professor Becker delivered as his presidential address before the American Historical Association in 1931. Withal it is a good book to read, even to the essays on Diderot and the ill-fated Madame Roland.

RICHARD J. PURCELL.

The Patmores

Portrait of My Family, by Derek Patmore. New York: Harper and Brothers. $3.75.

MR. PATMORE'S biography of his assorted ancestors, notably the famous poet, has numerous distinct advantages. The first is, I should say, a commendable urbanity which keeps the book on the level of good conversation and endows even the chatter with distinction and an air of importance. Few biographies have ever been more readable; and though one misses a great deal that a more critical writer would have emphasized, it is refreshing to see brought together much scattered information which makes the poet and his family human and alive.

The second advantage is the result of the perspective chosen. Coventry Patmore is seen less as a poet than as a man with literary ambitions and a brilliant mind, who falls in love and begets a family. He does even more. When his first wife dies, he marries a second time and even a third. All this has been somewhat unfortunate for his reputation. The worldly-wise will never see much poetry in the normal adventures of a pater familias, and those who are sundered from the world find in Patmore's life an uncomfortable too much of a fine thing. It is the present biographer's good sense which enables him to dispel such illusions. The two late Mrs. Patmores are set forth properly, as two interesting human beings whom the poet did well to know. Somewhat more difficult possibly was the rôle of Mrs. Meynell, whose loyalty to the facts was as great as her admiration for what was genuinely luminous in Patmore's soul.

Patmore the poet is inseparable from these women, in the flesh as in the spirit. For his destiny was to struggle toward that sublimation which places Saint Francis de Sales beside Saint Jane de Chantal. And he understood

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both that the gist of victory is in the effort, and that his own reward be the zest of combat rather than any laurel wreath.

It is a rare biography which sets the children of a hero in good relief, as is here the case. There was no room for more than glimpses, but these (whether of the disgruntled Milnes, the gifted Henry or the mystical and saintly Emily) are vivid and striking. Of course much is not here that might have added agreeably to the whole—details of the kind dispersed by the sale, a decade ago of Patmore's books and papers. Less satisfactory is the portrait of the poet's interesting and unhappy father.

There is little attempt at estimate, either of Patmore's character and work. One is tempted for oneself to conclude that this really great poet was one of those who accept the paganism which Christianity assimilated as a good thing, lavished upon European man as a generous blessing which he was to enjoy while seeking to ferret out its underlying significance. His poetry is the expression of a delight which spans both flesh and spirit. To those who do not share this view, those for whom asceticism is inconceivable excepting as repudiation of all things denominated pagan, Patmore will, I fear, never make a strong appeal. But for all he remains an interesting figure of great stature; and this his grandson has once more proved to be so.

GEORGE N. SHUSTER.

Butterfly Souls and the Y. M. C. A.

Vachel Lindsay, A Poet in America, by Edgar Lee Masters. New York: Charles Scribner's Sons. $3.00.

A MAN of strange contradictions and fantasies was this poet, Vachel Lindsay, whose story is here told by Edgar Lee Masters. Through his life a devout member of the Campbellite Church (Disciples of Christ), a sect noted for its strictness, yet he could say: "I do not want to be raised from the dead. Heaven is no goal for me." Busied all his life with drawing and painting such subjects as "the souls of butterflies," he could wander from this mystic estheticism so far as to say, in a notebook: "As to the Y. M. C. A. Now this is a movement that should be expounded. It is becoming majestic in its extent. It is an army in need of a singer. For its uses I have an equipment of temperament, habit and method of thought. What Kipling has done for the Anglo-Saxon, that may be done for the people developed by this sort of work."

A difficult man, one might think, to picture clearly and completely in a book, so that the reader might have the illusion of knowing the man. Yet, difficult or not, it has been done here by Edgar Lee Masters, Lindsay's friend, compatriot and fellow poet. This triple kinship has produced a strong sympathy and apparently complete understanding. Lindsay's two fundamental emotions that are unshared by the biographer, his religious devotion to Christ, and his admiration of Lincoln, are presented fairly enough. One who does not prefer the teachings of Plato to those of Christ remains quite free to agree with Lindsay's choice in that matter. Masters prefers Plato. In

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the case of Lincoln, Masters does show fairly conclusively that Lindsay admired him for the wrong things. There again, though, one may agree with Lindsay's choice, this time shifting the basis of admiration.

A great deal of valuable material in this volume is taken from Lindsay's own notebook and diaries, in which are set down plans for poems, stories and articles, as well as plans for his whole career, accounts of his past adventures and exploits, and philosophical and religious musings. Edgar Lee Masters has done a thorough job of collecting and arranging these notes, and worked them well into the substance of the book. He has not disdained, even, to set down Lindsay's school grades, and has discovered some interesting facts from a study of them.

This is probably the definitive biography of one who may with some justice be considered the most purely and completely American of all American poets. Whitman, of course, would stand by his side; but the others have been more influenced by European poetry or traditions, or limited to smaller sections of this country. Lindsay took some two-thirds of the United States for his province, and was, when not completely original, influenced almost entirely by American poems, songs and traditions.

KENTON KILMER.

Where Is the Myth?

World Politics and Personal Insecurity, by Harold D. Lasswell. New York: Whittlesey House, McGraw-Hill Book Company. $3.00.

THE JACKET of this book claims that it states the conditions which must be fulfilled if the balance of power between social groups is to be maintained without resort to violence. A search for such statements is in vain. Violence is throughout the volume treated as a normal incident of political life.

The author's primary concern is admittedly "correct self-orientation." By this he means getting onto the bandwagon of the coming élite. In his opinion this coming élite is the "middle-income-skill-group." In his last part, ambiguously entitled "Controls," he sets out in quest of a myth for this coming élite; somehow a desire for world unity having been posited, the myth is also to serve this latter purpose. But unfortunately no myth emerges "Returning to more orthodox ruts of analysis," the author recognizes that Catholicism, democratic internationalism, and Communism are the chief ideologies in competition in the world today. But of these only Marxism seems to be deserving any further consideration. However, even for Marxism, the prospects of becoming the all-inclusive myth are apparently small.

On the whole, Laswell has demonstrated the difficulty of reaching any political conclusion via the winding detours of psychoanalysis. The conclusions once reached do not materially differ from those of common sense. As a consequence, the volume is likely to be of greater interest to those attached to Freudian beliefs than to students of world politics and of contemporary society.

C. J. FRIEDRICH.

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All Is Fair

Secrets of the White Lady, by Captain Henry Landau. New York: G. P. Putnam's Sons. $3.00.

CAPTAIN LANDAU, director in Holland during the war of the British War Office Service—the secret police—continues here the authoritative story he started in his book, "All's Fair," of espionage behind the German lines. The book is uncolored narrative of actions which in themselves, without any Edgar Wallace romancing, are sufficiently exciting. "The White Lady" was an organization developed to amazing efficiency by Belgians who cooperated with the English. It is considered the greatest secret service organization of all times. The book is especially interesting in presenting the problem of patriotism in the most uncompromising light. It is rather disconcerting to hear that "the White Lady functioned almost as a religious order," and that priests and religious were most important in its activities. The book also treats the German counter-espionage service and various smaller allied groups.

Case Worker Close-ups

Interviewing in Social Work, by Pauline V. Young. New York: McGraw-Hill Book Company. $3.00.

THE AFFAIRS of society are becoming more and more complicated, and social work forms no exception. One of its great difficulties is to arrive at a true picture of conditions. Although designed as a textbook, this book offers much of value to all engaged in many varieties of interviewing, and is not confined to social or charitable work.

Selling It

Catholic Writer's Market Guide; edited by Mary J. Hennessy. Brooklyn, New York: Mary Hennessy, P. O. Box 109. $1.00.

THIS is a valuable little booklet for the person who is trying to make a career, amateur or professional, in Catholic letters in this country. If it is not complete, it is not the editor's fault and there is enough information in it to make it worth the price to anyone having use for it.

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